Methodist History

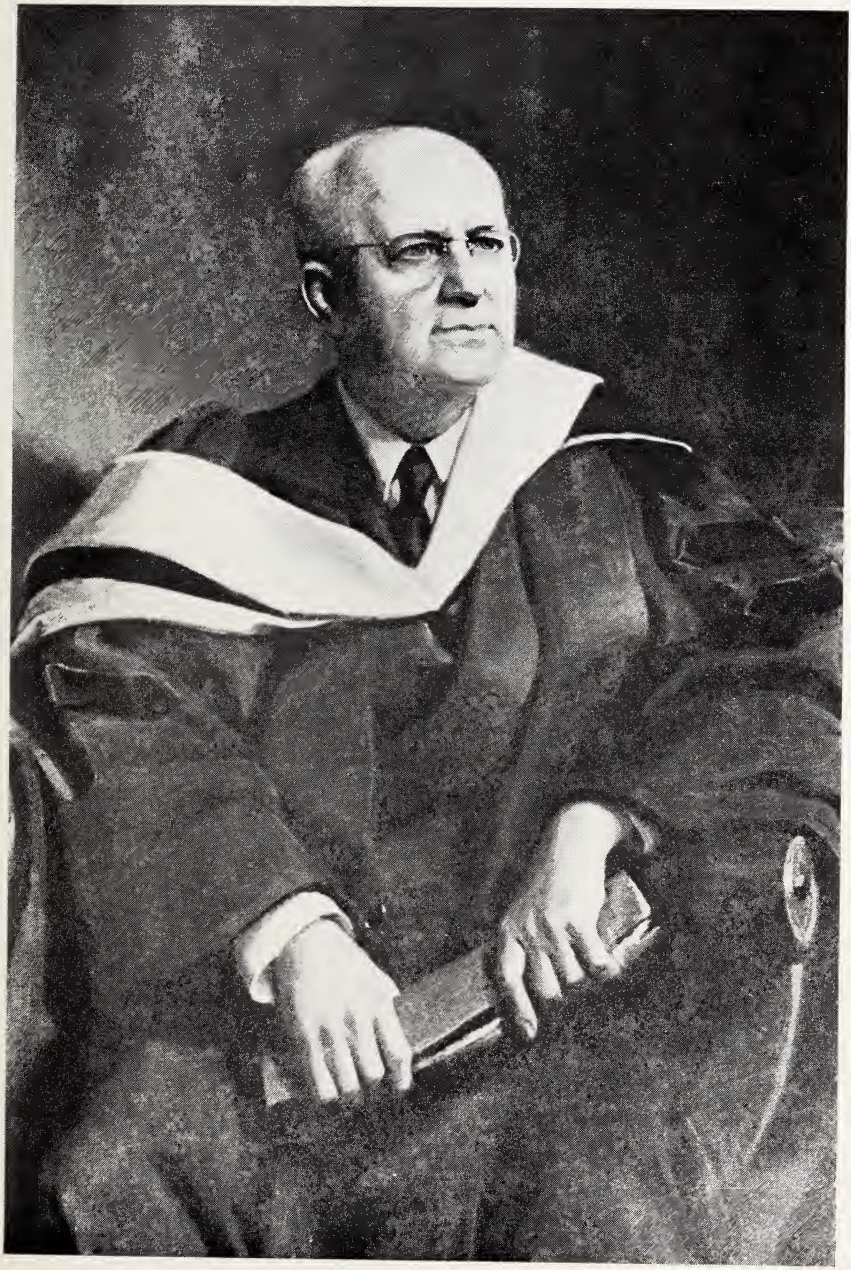
ELMER T. CLARK MEMORIAL EDITION

World Methodist Building
Lake Junaluska, N. C.

The World Methodist Building, Lake Junaluska, North Carolina, was erected in 1955 at a cost of approximately $100,000. Most of the funds were raised by the bishops of the Southeastern Jurisdiction of the Church under the leadership and vision of Dr. Clark. It is the American headquarters of the World Methodist Council and the Commission on Archives and History of The United Methodist Church, successor to the Association of Methodist Historical Societies. At the time of its erection Dr. Clark served as executive leader of both agencies. A wing was added in 1966 to complete the architectural design of the building.

ELMER T. CLARK: World Methodist

edited by
WALTER N. VERNON



ELMER TALMAGE CLARK by Frank O. Salisbury

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The former Association of Methodist Historical Societies, soon after the death of Dr. Elmer T. Clark, agreed to publish a suitable biography in recognition of his leadership to the Church and especially his interest and organizing guidance that brought the Association to life. With the formation of The United Methodist Church in 1968 and the organization of the Commission on Archives and History, this desire continued.

Several manuscripts had been prepared by friends of Dr. Clark, but none quite satisfied both Mrs. Clark and the leaders of the Commission. Late in 1970 Dr. Walter Vernon was asked to blend these respective manuscripts in an attempt to put Dr. Clark's personality into a single biography. The ensuing account was the result of his effort, which we believe has accomplished our desire. We especially wish to express appreciation to Dr. J. Manning Potts, Dr. Albea Godbold, and Mrs. Louise Queen, who had worked on earlier manuscripts and provided these for our consideration.

Dr. Clark's achievements on behalf of the Methodist Church and especially Methodist history merit commendation. In considering how best to publish his biography, we decided upon this procedure, issuing a fifth number of *Methodist History* in 1971 as a Memorial Edition. In his last year in office Dr. Clark launched *Methodist History,* a quarterly welcomed by scholars and others interested in the history of Methodism. This was only one of many ideas that Dr. Clark initiated in the field of Methodist history, but it is the natural medium by which to share his biography with his friends and colleagues in church history. For his vision, energy, scholarship, and leadership the Commission on Archives and History salutes the memory of Dr. Elmer T. Clark.

John H. Ness, Jr., Editor

Memorial Edition, August 1971.

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PREFACE

Elmer T. Clark has a unique place among the leaders of Methodism in the first half of the Twentieth Century. A product of the Arkansas-Missouri area, he lived most of his mature life in the Southeast and East. Born in an obscure corner of Arkansas, he nevertheless acquired acquaintances around the world, traveling to Europe on twelve separate occasions. Among his close friends were a number of bishops and outstanding leaders of the church. Not noted for soft-pedalling any issue on which he felt strongly, he still had the talent to win friends and influence people—and to promote causes. Probably no Methodist of his generation has been a more prolific writer, and his range of interests was wide. He dealt with the missionary cause at home and around the world, the evangelistic thrust of the church, the psychology of religion, the sects in America, and many facets of Methodist history. As a magazine editor he was imaginative in his planning and bold in execution.

No person can be completely captured on the pages of a book; at best we can only describe what he did, what he said, where he went, what he seemed to think and feel. But these things will enable us to begin to see, though through a glass darkly, what manner of man he was.

Walter N. Vernon

I. EARLY YEARS

On September 9, 1886, Elmer Talmage Clark was born in the little village of Elm Store, Randolph County, Arkansas, in the southern part of the Ozark Mountains. His father was Henry Aiken Clark, postmaster, storekeeper, grist mill and cotton gin operator, and landowner. His mother was Ellen Kirkpatrick, the daughter of the only medical doctor in the county. Dr. Clark often referred to himself as an "Ozark mountaineer," and his friends will long remember his repertory of Ozark tales.

"I suppose all of the people in our community were poor," he wrote later, "but they did not know it, and there were no social barriers between any of them."

The village had only one store, a blacksmith shop, a grist mill, a cotton gin, and one two-story house, all owned by his father, and a drug store owned by his grandfather.

The family wash was done at a nearby spring, and some women still used "battling boards" of sticks to beat the clothes until clean. Some homes had dirt floors and yards. Some houses had puncheon floors made of split logs. A few were papered with newspapers.

Many women smoked clay pipes or dipped snuff. The women usually made their own clothing, shearing the sheep, washing, carding and spinning the wool, weaving it into blue jeans for the men, and knitting hose and mittens for everyone.

One Room School

"We had a one-room, one-teacher school house which had benches but no desks," wrote Dr. Clark years later. "I learned the letters from the headlines of the *St. Louis Republic*. There were no grades in our school but only 'readers'; we went through the first, second, third, and fourth McGuffey's readers, after which we studied geography. On Friday afternoons we had spelling matches from Webster's Blue Back Speller.

"The teachers were nearly always young women who received $35 per month. The school term varied from three to six months and in nearly every place it was interrupted in the spring so that the children could help 'put in the crops,' and in the fall when the crops were 'laid by.'

"There was no church, and when roving preachers came by they were called 'sankies,' because they were nearly always of the holiness or sanctified variety. One of our tenants was a woman named Mrs. Hager. Once she took some of the 'sankies,' men and women, home with her for the night. She had only one main room and she stretched a sheet through it to make some privacy. One of the preachers said this was unnecessary as all the Lord's lambs would sleep on the floor together, but Mrs. Hager said they might be the Lord's lambs but the rams and ewes must be separated in her house."

There was little money and much of Elmer's father's business was carried on by barter; the people brought eggs, chickens, turkeys, and furs and exchanged them for merchandise, and to this day the people in that area speak of "goin' to the store to do a little tradin'." By the process of barter his father secured many things—hides of cattle, horses, coons, and 'possums, eggs, turkeys, geese, chickens and other things—and these had to be carried to "the road" and shipped to the commission merchants in St. Louis. Once the experiment of dressing about a thousand chickens was tried, with neighbors carrying away livers and gizzards by the gallon, but this was unsatisfactory and was not repeated.

Exciting Childhood Experiences

"My childhood experiences," Elmer has written, "were considerably mixed up with bandits and bank robbers. In our part of the world these gentry always seemed to be brothers—the Prince brothers, the Dalton brothers, and the James brothers. One day a posse came to our house with one of the Princes; his hands were chained to the horn of his saddle and another chain secured his ankles under the horse's belly. They stayed all night with us. The robber kept his handcuffs covered with his hat and one of his captors slept with him and they were chained together in the bed.

"When I was about ten years old, Frank James and Cole Younger came to our house to see my father, who had evidently known them in the past. Jesse James had been killed by Robert Ford, a member of his gang. Cole Younger had spent twenty-five years in Stillwell prison in Minnesota and he and Frank had a Wild West show, which they were forced to give up because one condition of Younger's parole was that he should not exhibit himself or commercialize his career. Frank James was a gray man, tall and lean with gray hair, a gray suit, and gray face. Cole Younger was a shorter, roly poly man, who looked something like one of the drummers who sometimes came to sell goods to my father.

"Nobody thought ill of the James boys in that country. Their father was a Baptist preacher who was hanged by the Yankees for simply being around. The Yankees also threw a homemade bomb into the James house and blew off their mother's arm. Both the James and the Younger brothers were Confederate soldiers under the guerrilla, Quantrell, who was the worst thorn in the Yankee flesh in Missouri. After the war the carpet-bag government granted amnesty to all Confederates except those who fought with Quantrell, and for the capture of these, dead or alive, a reward was offered. Unable, therefore, to return to their homes, the James brothers were eventually forced into their criminal careers. That was the story I was told and I later found that it contained a considerable element of truth."

Elmer's family usually had several horses and he learned to ride them early in life. When he was in his teens, he has written, "I had to 'break' the horses; they were not touched until they were grown and then they were very wild and 'bucked' mightily when I mounted them. I developed the technique of stepping off when a horse 'rared up' and fell backwards, and of getting back in the saddle when he struggled to his feet. I learned also to 'put the spurs' to a horse on his first jump and to make him run, pulling him down to a walk when he had run a considerable distance. I also learned that his head must be kept up, for if he could get his head down to his knees no rider could stay on him. My cousin Riley had been a cowboy in Oklahoma, and he was a show rider who taught me many things about horses. Nevertheless, I carry to this day some scars received from being thrown."

The Move to Missouri

When Elmer was nine years old the family moved to Thayer, Missouri, just over the line from Arkansas, his father having purchased a hardware and furniture store there. After he was grown, he commented that "Thayer proved in some degree the statement that God made the country, man made the cities, and the devil made the small towns. The population was about twelve hundred. There were three saloons, side by side, and they sold liquor to young people in their teens and had crap games in back rooms."

In due course Elmer graduated at Thayer High School. His older brother, Charles Newton, lived at West Plains, Missouri, where was located West Plains College. Though the "college" was actually a secondary school, Elmer spent a year there, living in his brother's home.

Thus he came to young manhood, with a happy childhood behind him, good family influences within him, and an inquiring mind leading him on.

II. ENTERING THE MINISTRY

During the year he spent in his brother's home he was influenced to join the church of which his brother was pastor. He also came to a decision to enter the Christian ministry. Doubtless his brother's influence was a large factor, although other family influences were also important.

Having decided on the ministry as his calling, it was logical to go to the nearest Methodist college, which was Hendrix, at Conway, Arkansas. This was also his brother's alma mater. He did not graduate—but did win a gold medal for an article on John Wesley that was published in the *Hendrix Mirror*. This event was a forerunner of a lifetime to be devoted to a study of John Wesley—and "the people called Methodists."

Joining the Conference

In 1908 Elmer attended the St. Louis Annual Conference of the Methodist Episcopal Church, South at Charleston, Missouri, with no thought of taking an appointment. But his preacher brother, Charles Newton, who was nine years his senior, and S. H. Wainright, presiding elder of the St. Louis District, persuaded him to take the new work which was then being established at Thomas Station on the St. Charles Rock Road in St. Louis County. Elmer said, "I knew nothing about preaching or the ministry but I secured a register, visited around the neighborhood, and secured thirty-five charter members."

It was during that pastorate in St. Louis that Elmer's interest in Methodist history was continued and sharpened. He learned that John Clark, a Methodist later turned Baptist, had in 1798 preached the first Protestant sermon west of the Mississippi River and that his grave was at Bridgeton, a nearby settlement. Elmer found the grave and made a picture of the weather-beaten stone.

The 1909 session of the St. Louis Annual Conference admitted Elmer on trial, and he went to Vanderbilt University for one year. Here, he says, he learned to study and made a fair record, especially in church history. He added to his income by coaching some of the other students in church history. He also made numerous life-long friends at Vanderbilt, including Clare Purcell and Costen J. Harrell, who later became bishops, and Jesse Lee Cuninggim, who later served as president of Scarritt College for more than twenty years.

An Itinerant

At the close of the academic year he was sent to Kansas City, Missouri, to relieve the pastor of the Seventh Avenue Church, and he remained there through the summer of 1910. In the fall of that year the Conference appointed Clark to Oran, a small town in southeast Missouri. He led in a building program, and at the end

of the year a nice brick church had replaced the one-room wooden structure in Oran.

In 1911 Elmer was assigned to New Madrid on the Mississippi River in the southeastern corner of Missouri. The first Methodist preacher had arrived at New Madrid in 1810 and the charge appeared under its own name in 1812. Clark found the old quarterly conference records which dated from the beginning, and wrote a history of the church entitled, "One Hundred Years of New Madrid Methodism."

New Madrid was a predominantly Roman Catholic community, and saloons had been there as long as people could remember. Elmer decided to challenge the liquor interest, though he received little encouragement. He began by staging a spectacular revival which featured Steve Burke as the preacher. Burke was a former federal marshal in Oklahoma and captor of a noted band of outlaws. Conversions were numerous and some of the most prominent men in the town were received into the church. Clark organized committees, circulated petitions, called for an election, and found himself in the midst of a bitter campaign. About that time the area experienced one of the worst floods in its history. People were evacuated from their homes and the only means of travel was by boat. Clark's anticipation of events to come caused him to buy all available gasoline in the county, and on election day the "dry" boats were the only ones able to operate, and the election was won by a large majority.

In 1912 Clark was sent to University City Church in St. Louis. Christy Memorial Church, St. Louis, was his appointment for 1913, and there again he led in the erection of a new building. In 1914 he was appointed to the Shaw Avenue Church, St. Louis, where he employed visitation evangelism to reach the people, an evangelistic method which was later widely used in the entire church.

The Church and Politics

During his years in Missouri he learned something of the ins and outs of politics. He became well acquainted with several prominent state political leaders—state senators, ward bosses, the governor, and national figures such as William Jennings Bryan, with whom he developed a personal friendship. The chief political activity of churchmen in those years was against the illegal—and legal—sale of alcoholic beverages, and Elmer Clark was active for a few years in opposing the liquor interests. However, he reported that he felt forced into a number of situations that were personally distasteful to him. At the same time, he recognized the need to correct some of the social wrongs of his times.

III. WAR CORRESPONDENT IN EUROPE

Bernard Gruenstein, church editor for the *St. Louis Republic,* was a good friend of Clark's and worked alongside him in his efforts to defeat the "wets" in prohibition elections in St. Louis and elsewhere in Missouri. Early in 1917, during his third year at Shaw Avenue Church, Clark remarked to Gruenstein that although there was ample coverage of miliary operations from the war front in Europe, nothing was being written dealing with social conditions. Gruenstein's editor arranged a cooperative venture with the *New York Tribune,* proposing to send Clark to Europe for three months to write a series of articles for the Sunday editions.

Shaw Avenue Church officials readily agreed to a leave of absence for their pastor, and he sailed on the *Carmania* on June 21. He stayed in England about one month, visiting training centers, a rifle factory, and the slums. He wrote articles on conditions which attracted his attention. His dispatches were well received at home, and the editors urged him to send more. He went from London to Rome by way of Paris, and wherever he stopped he made friends, some of whom he was to see again and again, either in America or on subsequent trips abroad. Among those he met were T. R. Glover of Cambridge, John Telford, British Methodist editor, Dinsdale T. Young of Westminster Hall, J. Ernest Rattenbury of the West London Mission, and Benjamin Gregory of the East London Mission.

A Visit to the Pope

In Rome Clark joined a party which had scheduled an audience with Pope Benedict XV. Since Clark was the only American in the group, the Pope conversed personally with him.

Clark continued to send articles to his newspapers and at the end of three months he returned home. He found that Shaw Avenue Church had prospered during his absence, and the knowledge that he had visited the war zone made for increased attendance at every service in the church. He received numerous invitations to speak, especially in connection with the sale of Liberty Bonds and Thrift Stamps. He went to nearly all the towns in southeast Missouri, to several engagements in St. Louis, and as far away as the University of Missouri at Columbia, and other places in the central and northern parts of the state.

At the 1917 session of the annual conference, Elmer was assigned to Centenary Church, Cape Girardeau. Within a few months Fletcher S. Brockman, associate general secretary of the International Committee of the Young Men's Christian Association, asked Clark to go to Europe as a special publicity agent for the YMCA and to visit all the centers of work maintained by the War Work Committee.

A Second Trip to the War Front

Clark agreed to go if the two newspapers would renew his con-

tract. The papers cooperated and he made preparations to return to the war front.

He was given a farewell testimonial dinner attended by a thousand people representing all the churches and civic organizations. The presiding elder, Marvin T. Haw, was present and presided.

The following day he left for New York, where he spent a week in conferences, securing a new passport, and buying a portable typewriter and other equipment. He sailed on April 5, 1918, on *Orissa,* a small and slow ship of the Peninsular and Oriental line. The ship was one of a convoy of about twenty vessels, and as it approached European waters some thirty warships appeared as escorts.

Clark found that affairs in London had worsened since his previous visit. Air raids were more frequent and destruction was widespread. He spent ten days in Scotland and was much impressed by the kindness of the people there. After returning to London he was in Westminster Abbey one Sunday when King George, Queen Mary, and the Princess Mary came out of a chapel. Recognizing him as an American, they stopped to shake hands.

Moral conditions, always bad, were worse than ever. One of his articles on "Immorality During the War" had been criticized as being overdrawn and ill-advised, but an American friend apologized for such criticism after he had spent a few nights in the blacked-out streets. He wrote and dispatched articles under such headings as "With American Lumber Jacks in Scotland," "Americans and Scotch Hospitality," "St. Louis Lads in the War," "Glimpses of England," "Hospitality for Americans in England," "Americans in the Tank Corps," "American Wounded in England," and "Missouri Boys in the Service." These were all full-page articles for the Sunday editions.

Clark visited war works projects in the south of England and then went to Ireland. The anti-conscription campaign, led by the Roman Catholic hierarchy, was in full swing in Dublin at the time and men in uniform were insulted in the streets. Clark regarded the campaign as treasonable and as a flagrant case of a church dabbling in politics. He found the situation worse in Cork, where he himself was cursed and hit on the head. After visiting other parts of Ireland, he returned to Dublin where the Irish Methodist Conference was in session. He addressed the body and met Bishop William F. Anderson of the Methodist Episcopal Church, who was in attendance as a fraternal delegate, and Sir James Anderson, who represented the British Methodist Conference. From Dublin Clark went to Belfast, where he found the people loyal to the war effort.

At the Front Lines

In mid-July Clark left London for Paris. While he was there the second Battle of the Marne began. A call went out for all French

soldiers on leave to report and all the taxicabs in Paris were mobilized to transport them to the front. When the wounded started streaming in, Clark went to the American hospital and worked three days as a stretcher bearer. The YMCA leaders in Paris were not friendly; they wanted Clark to surrender his contract and accept assignment to other work, but he refused.

At the village of St. Blinn, Clark joined the 28th Division, which was made up largely of men from Missouri and Kansas. He organized a Bible class and all the meetings were crowded; he said the men had nothing to do and would attend anything. The night before the men were to move out, he made a talk and asked all who wanted to profess faith to come forward. The whole body of a thousand men started forward and they had to be persuaded to sit down and take turns. Nearly all of them gave Clark the names of parents and sweethearts and asked him to write them.

Some days later the 28th Division relieved the 23rd, of which the famed Sergeant Alvin York was a member. They were near the front lines and remained under fire most of the time. Clark escaped several near hits. Life in the trenches was rugged and he spent few nights there. The soldiers, of course, slept on the ground and to get out of the mud some of them dug holes in the side of the trenches about three feet from the bottom and crawled in them to sleep.

On one occasion Clark met the Division chaplain walking along a trench with two pistols and ammunition taken from sleeping soldiers. A colonel met him, stripped the arms from him, and gave him a stern lecture, saying that if he were captured he would be shot without a trial under the rules of war, which forbade chaplains to bear arms.

A Quarter Million Cigarettes

One day another chaplain told Clark that he had about a quarter of a million cigarettes which had been dumped in the wrong place and would give Clark half of them if he would retrieve the whole. The men would do anything for cigarettes, so Clark secured a detail of eight soldiers and went one night to the lines to find the cases. They were very heavy and it was nearly dawn when they brought them in. True to his word, the chaplain gave half of them to Clark for the soldiers.

Clark described one of his narrow escapes in the front lines thus:

"I was having lunch with Mr. Smith, the chaplain, and some officers in their dugout several miles away. It was built of logs against a hill about ten feet from the ground and had a board in the center for a table and boards on either side for seats. This filled the place and when we sat at the table our backs were against the walls. While we were eating a shell struck the roof and went between my back

and the wall, missing me by a few inches. It was a dud and went into the ground two or more feet deep, but it smashed our seat and threw us across the table. We expected it to blow us to bits and we dashed out of the place and ran down the road. When it proved to be a dud, we returned and gathered up the wreckage."

The men in the trenches wanted newspapers and one of the officers asked Clark to secure them. He went to Toul and made arrangements to get several hundred papers. He found the chassis of an old Ford car which he rigged up with some boards and a sand bag for a seat and this he used to take papers into the lines at night and dump them at several places.

Under Fire

The following excerpts from his diary give us some feel of the stress and strain of his experiences:

"We reached Toul about midnight, almost collapsed. As we drove along in the dark, enemy planes were swarming over us and the bombardment of our guns was terrific. The sky was full of search lights, bursting shells and signal rockets going up from our lines. We drove near the base of Mont Sec which is held by the enemy. Saw Toul heavily bombed by Boche avions. All was quiet when we got in but before reaching my room the enemy returned. I was too tired to seek shelter and went to bed in the midst of the bombardment. The house shook but was not hit. The enemy left in thirty minutes and all was quiet until 5 a.m. when he came over again. Sherman was right! . . .

"At night air planes were always over us and bombing was constant. I drove behind the lines and the roads were being shelled but I escaped injury. At night the hut at Manonville was shaken many times, but I was so exhausted I fell asleep. Awoke several times and the shelling was being kept up. I am learning to sleep under fire like a veteran. . . .

"Walked through the communication trenches to the front lines and crawled over no man's land to the last observation post and was not fired on. Returned to Manonville in time for an air raid and fight. Some shells and shrapnel fell about me. Heard the Boche planes coming over and our guns reaching for them all night. . . .

"At night the great French guns which had been brought up opened a barrage. The roar was thunderous and constant for some hours. The whole country trembled and the hut seemed about to fall. The enemy replied weakly and intermittently and his shells fell about us. No one was killed."

After two months at the front, Clark returned to Paris and then went on to Brest, where he was booked to sail for home on the *Kroonland*. The ship carried a large number of wounded men and some prisoners. During the crossing Clark's wallet with most of his

money was stolen and upon arriving in New York he had to call on an old friend in Cape Girardeau, Missouri, for funds to pay his travel expenses. In early October he reached St. Louis and learned that at the last session of the Annual Conference he had been appointed to Kennett, Missouri.

IV. TURNING TOWARD AN EDITORIAL CAREER

On arriving in Kennett, Clark found all the churches closed because of the influenza epidemic. Before he had an opportunity to preach a sermon, he received a telegram from W. B. Beauchamp which started him on one of the most significant phases of his service to the church. Beauchamp was secretary of the Layman's Missionary Movement and had been named as director of the Missionary Centenary Campaign. The overall plan for the Centenary had been adopted by the General Conference in May, 1918. It was to be a joint project of the Methodist Episcopal Church and the Methodist Episcopal Church, South, and the goal in the Southern Church was $35,000,000, to be raised in two years. Beauchamp persuaded Clark to take the post of publicity director for the Centenary effort, and Clark learned that Douglas Southall Freeman, the noted editor, was responsible for the offer being made to him.

"Thus began," he wrote later, "the most significant part of my career. I did not know, of course, that I would spend the rest of my life in connection with editorial work." He developed his editorial skills, he learned at firsthand how to organize church-wide movements, and he made friends with most of the church's leaders. All of these elements played a part in his career for the rest of his life.

Bishop James Atkins was chairman of the Centenary Commission, W. G. Cram had been brought home from his mission work in Korea to serve as associate director, and John J. Edgerton was treasurer and head of the finance department. There were Departments of Spiritual Resources, Stewardship, Publicity, Finance, Women's Work, Life Service, Surveys, Evangelism, and Service, and in addition Secretaries of the Sunday School, Epworth League, and Missionary Boards were enlisted and their agencies were regarded as departments. There were secretaries in each conference, and lay campaign directors were named in all conferences, districts, and local churches. It was an imposing organization.

A Beehive of Activity

"My own department," wrote Clark, "included the church press, secular press, visual education, lay speakers, and literature, and some of these were later made independent departments. I took personal charge of the literature and lay speakers and secured persons for other sections. I was given offices in the Doctor's Building, and after the work got well under way I had nearly a dozen secretaries and typists. Later the commission rented a large building which it named the Centenary Building."

The Commission had secured the services of a firm of professional money raisers, Pierce and Lundy, of New York and Los Angeles. A series of Standard Plans had been printed—one for the Eight-Day

Drive, the actual solicitation of pledges, another for the Conservation Period, and another for the Collection of Pledges. These were used for training purposes. Mr. Pierce first called the staff and local personnel together and spent two days in explaining these various plans. Then conference, district, and local church directors were called together in groups throughout the country and the plans were discussed. Soon there was a large and informal group of workers who were trained to adhere closely to the plans.

Clark's first move was to organize a group of speakers in the churches; these were called Minute Men and their task was to make three-minute speeches at each church service. The formation of such a group was difficult, for it involved securing appointments from all the pastors, sending instructions to those named, preparing subjects for each week, furnishing information on the themes, and actually writing suggested speeches. Clark started a publication called the *Centenary Bulletin* in which all this was printed and sent out free to the speakers. This little magazine was continued for several months after the campaign and in December, 1919, a fine edition, printed in color and elaborately illustrated, was issued. After the last number in May, 1920, it was changed to newspaper style and sent out at irregular intervals for a few months. A conference with the Methodist Episcopal leaders resulted in the adoption of the Minute Men idea there, and Christian F. Reisner was placed in charge. In the south, around 100,000 such speakers were eventually enrolled and these effectively spread information among all the people.

A Barrage of Literature

Clark formed a small advisory group on literature and certain decisions were made. It was agreed to produce a large quantity of literature, and in view of the difficulty experienced in securing nominations of speakers from the pastors, it was decided that the literature should be sent to them automatically and without their orders. It was recognized that this would involve a considerable waste since many pastors would not use the material, but it was reasoned that it would at least place it in their hands. The staff checked the church membership and made an estimate of the amount to be sent to the various ministers, and asked the Minute Men and campaign directors to check with the pastors and see that the literature was given distribution.

Then began the task of production. The departments of stewardship and spiritual resources prepared their own pamphlets, but the work of writing the general publicity materials and printing and distributing the whole fell on Clark. Two "case books" were issued called *World Survey* and *Carrying On,* in which the movement was outlined and the budget and its allocation and use was set forth in

detail. Then the staff published two books of "talking points," *Centenary Book of Facts* and *Missionary Munitions,* to be used in the preparation of speeches and sermons. For the eight-day drive itself they sent out millions of pledge cards, lapel buttons for contributors, a folder for distribution in the churches called *In His Name,* stories for the papers, advertisements to be underwritten locally and published in the daily press, receipt books, and other material. Twenty-five years later Clark had in his files samples of around three hundred different items published in the Missionary Centenary campaign.

The whole movement involved almost constant travel. "Set-up meetings" were held in all conferences and districts to explain the plans and instruct the workers. While Clark was engaged in preparing literature he also travelled through Tennessee, Missouri, Mississippi, Texas, Arkansas, Kentucky and other states to visit the training meetings and visited New York, Illinois, New Jersey, and Ohio for the Joint Commission.

During the eight-day drive, which was May 18-25, 1919, all the members of the Commission and staff went into various areas to assist in every way possible. Arrangements were made for telegraphic reports from the directors and by the end of the first day, which was on Sunday, it was evident that the large goal would be reached in pledges.

Reaching the Goal

This proved to be true. The pledges totaled $50,555,331.10. The expense was $920,145.86 or less than two percent. The Virginia Conference led with pledges of $3,626,620.23, including the Sunday School and Epworth League pledge. The success in the Methodist Episcopal Church was equally marked.

In connection with the financial campaign there was held the Columbus Celebration, a great Methodist World's Fair at Columbus, Ohio, from June 20th to July 13th, which was attended by hundreds of thousands of people. Clark was in Columbus several times in connection with various exhibits and programs. There was a great outdoor rally of the Methodist Minute Men at which Secretary of the Treasury, Josephus Daniels, addressed around ten thousand people. For this celebration a handsome and elaborately illustrated souvenir book, *The Call of the People,* was produced, for which two dozen notable Methodists contributed articles.

A six-reel motion picture called "The Wayfarer" was also produced at the celebration. Although it was directed by one of the most famous producers in the country, Clark declared that it was not a success. It was shown in the Ryman Auditorium in Nashville before a large audience but it was pronounced a failure.

V. MORE PROMOTION, MORE EDITING, MORE WRITING

The General Conference of 1918 also endorsed a Christian Education Campaign and ordered that the last two years of the quadrennium be devoted thereto. The goal set by the Conference included 5,000 life service volunteers, $13,000,000 for the schools and colleges, and $10,000,000 for Emory and Southern Methodist Universities. The Educational Commission, however, increased the goal to $33,000,000 because of the large influx of students following the war, plus $1,000,000 for scholarships.

J. H. Reynolds, president of Hendrix College (Clark's *alma mater*), was Director of several of the Education Campaigns, and he invited Clark to become publicity director. This meant staying on in Nashville and in the type work that appealed to him.

Wedding Bells

In addition, he had met and dated occasionally Miss Mary Alva Yarbrough, a secretary in the Centenary Campaign office. She was the daughter of Charles H. Yarbrough of Nashville, an active and well-known Methodist layman. The friendship between Elmer and Mary Alva did not develop into romance until she returned from a visit of several months with relatives in California. Suddenly the tempo of the courtship increased, and the couple were married on August 15, 1923, before the groom's brother, Charles Newton Clark.

Too Much Literature?

Reynolds was of the opinion that the Missionary Centenary had issued too much literature and that much of it had been wasted. He felt that the same situation could be avoided only by producing materials "so attractive that they could not be ignored." While Clark did not necessarily agree with this viewpoint, he went along with the policy. He first prepared another "case book," a book of 127 pages called the *Educational Survey,* containing a detailed account of the needs of the various institutions.

Clark outlined a preliminary Big Givers' Campaign and for it prepared two books. One of these, entitled *Immortal Monuments and Human Dividends,* was elaborately illustrated and printed in five colors. Copies were never sent through the mails but were delivered personally to wealthy persons by the campaign directors and solicitors. It attracted wide attention, and while the Big Givers' Campaign did not reach its goal of $5,000,000, several pledges of $100,000 or more were secured and the total was $2,500,000.

Following up what he had done in a small way during the Missionary Centenary, Clark drew up a more elaborate scheme of newspaper advertising. He prepared forty full-page advertisements and went to New York and had them illustrated by competent artists.

These were published in a book called *Educational Advertising*. The book was sent to all the newspapers in the south and southwest with the request that local advertisers be asked to underwrite them. The ads were supplied in plate or mat form. The result was all that could be desired. Most of the newspapers published one or more of the advertisements and some used nearly all of them. Thus the territory was covered with advertisements which would have cost millions of dollars if paid for at regular rates.

Big Name Promotion

Clark also secured endorsements of the Christian Education Movement from President Woodrow Wilson, General John J. Pershing, Secretary of the Navy Josephus Daniels, and numerous other prominent personages, and these were used in the advertisements and printed in a booklet entitled, *The Admiration of the Great*. He also produced a motion picture on the campus of Randolph-Macon Woman's College called, "Out of the Christian College." It showed a country boy and girl arriving at a college in horse-drawn buggies and followed their development into outstanding leaders as they progressed through the institution. The picture was not an outstanding success, but it was not such a failure as "The Wayfarer" made at the Columbus Celebration.

The Board of Education published a little bulletin which Clark enlarged and changed to the *Christian Education Monthly*. It was printed in color and became the official organ of the Christian Education Movement.

In spite of Clark's creativity and hard work, the Christian Education Movement was not as successful as was the Missionary Centenary. This was not surprising he felt, since the people were still paying on pledges made two years earlier. The report in May 1922, showed that $17,847,652 had been pledged while $5,850,000 had been secured locally by the institutions themselves. This was around $10,000,000 short of the top amount sought by the Commission.

A Book on the War

During these years of campaigning, Clark was approached by George H. Doran about the possibility of gathering together Clark's articles on the war and issuing them in book form. One of Doran's agents conferred with Clark, and the result was publication of a volume in 1919 called *Social Studies of the War*. It was one of the first of the war books, and met with good reception by readers and critics. Perhaps largely due to this volume, Elmer Clark was listed as an author in *Who's Who in America*—before he was thirty-five years old. His sketch appeared continuously in *Who's Who* in succeeding years until his death—always under the single category of "author."

At the conclusion of the financial campaigns Clark continued for a time as a secretary with the Board of Education, although Beauchamp asked him to return to the Centenary Commission and work on the collection of pledges. In 1922, when Beauchamp was elected bishop, Elmer T. was made publicity director under Missionary Centenary Director W. G. Cram. Their offices were in the Doctors' Building, Nashville, Tennessee, which had been purchased with Centenary funds, and they were in constant touch with the secretaries of the Board of Missions. District missionary institutes were set up in all of the annual conferences, and Clark traveled over the church, promoting district meetings and assisting with the collection of pledges.

A Stream of Books

During this period, Clark continued to engage in considerable literary activity. The Home Mission Secretaries asked him to write a study book in 1924, which he did under the title of *Healing Ourselves.* In this connection he conceived the idea of sending study books on consignment to the pastors, allowing them to return all unsold copies. This plan was used for a book called *The Task Ahead,* which he wrote in 1925. Although this was a cloth-bound book and lavishly illustrated with charts and graphs, because of large volume the price was only twenty-five cents. Around one hundred thousand copies were sold, and this large a circulation resulted in a profit in spite of the low price.

In 1926 Clark wrote a book on stewardship and missions under the title of *Thy Kingdom Come,* and the process of distribution was repeated with equally good results. Clark had thought this plan might succeed for four or five years, but when he turned the enterprise over to his successor a quarter of a century later there had never been a deficit and the large circulation continued year by year, reaching a quarter of a million in 1934. Clark wrote several of these later books, some of which were published under the names of other persons, with their consent, of course.

Offers from Secular Journalism

These books and the distribution plan came to the attention of George H. Doran, who had published Clark's first book. He proposed to Clark the publishing of an annual mission study book for all denominations, changing certain sections and inserting material about the work of the particular denomination using it. He said the weakness of the books put out by the Missionary Education Movement (now Friendship Press) was that they contained no denominational material. Doran offered the editorship of such a series to Elmer, proposing to set up a special department of his business for their publication and distribution. Clark thought the idea was a good one

and agreed to cooperate, but told Doran that it would be difficult to enlist the support of the denominations. This proved to be the case and nothing came of the plan.

Clark's prominence in these financial campaigns—and probably the appearance of his several books—brought several offers of positions to him. The first was a proposal from Bishop McMurry to send him to Rayne Memorial Church in New Orleans. The salary was nearly twice as much as he was receiving, but he declined the offer largely because he was in the midst of one of the campaigns. But, in addition, since he had moved almost annually for some years, he feared a bad impression would be made if he left the work again because the salary was larger.

Another offer that came to him was the editorship of the *Literary Digest,* at a salary five times what he was receiving. He went to New York and found the magazine was in financial trouble, so he declined. The *Digest* did not survive much longer. He was also called to New York to interview the attorney of the owner or backer of the *Christian Herald.* He was not actually offered the editorship but was "sounded out" on the subject. He found it also was in trouble, and it was saved by becoming a monthly instead of a weekly publication. Then he was approached about joining a firm of financial counsellors or of going to New York and establishing his own publicity office. All these he declined in spite of the much larger remuneration offered.

The success of the Centenary Campaign and the relative success of the Christian Education Campaign were decisive factors in Clark's future career, for these experiences launched him in editorial/promotional work that both brought him a sense of achievement and satisfaction, and revealed his talent for such work. The offer of several other jobs following his work in these two campaigns gave him confidence in his ability in such fields, and as a result he continued in editorial and promotional work in the years that followed.

VI. UNDERGIRDING THE MISSIONARY THRUST

As the General Conference of 1926 approached, many had become aware of the cumbersome nature of the Board of Missions. There were fourteen coordinate secretaries and two treasurers with no directing head. Edmund F. Cook, who was in charge of missionary education in the Sunday schools, asked Cram and Clark to discuss the situation with him. They drafted a new constitution, providing for a general secretary and two secretaries for each department, and they agreed to work for the election of Cram as general secretary.

The General Conference adopted the plan prepared by the three men, and Clark was named assistant general secretary of the Board of Missions in charge of literature. The new constitution provided for an annual General Missionary Council and for a missionary cultivation campaign in January and February of each year. Clark was placed in charge of both while still carrying responsibility for promoting the district missionary institutes.

The January-February Cultivation Movement, with its freewill offering for missions, secured important results, including the raising of $2,500,000 the first quadrennium. By 1930, however, the boards which had not been sharing in the offering induced the General Conference to change the plan. Henceforth there was to be an annual Kingdom Extension offering and the proceeds were to be distributed among the several agencies of the church.

In the first year the Kingdom Extension offering fell far below the previous missionary offerings and the assessment income. It decreased year by year and the total received during this second quadrennium was only $640,000 or one-fourth as much as the previous collection, leaving the Board of Missions with a heavy indebtedness. By 1935 it was dropped. Clark felt that this experience showed that people would give extra money for missions when the cause was properly presented. And the Kingdom Extension movement also resulted in an impact through missionary education. Eventually the movement provided the basis for planning the various crusades across the church that Clark later helped to plan and direct.

A Plan for Popularizing Missions

Clark also helped to set up a General Missionary Council that brought together thousands of Methodists in meetings for information and inspiration. The first of these was at Memphis in 1929. Clark had arranged for Wladislaw Dropiowski of Poland to speak; he had been director of a government school in Poland, was converted by the Methodist missionaries, and became the head of the school and orphanage at Warsaw. In 1933 the Council met at Augusta, Georgia, to commemorate the fiftieth anniversary of Paine College, an institution for Negroes operated jointly by the Method-

ist Episcopal Church, South, and the Colored (later Christian) Methodist Episcopal Church. The 1936 session was at Washington, where both the Japanese and Chinese ambassadors were among the speakers.

In 1932 the mission leaders felt it was necessary to supplement the flagging Kingdom Extension movement. Elmer T. Clark and Bishop Arthur J. Moore developed plans for a campaign that was called the Bishops' Crusade. It was proposed to send teams of speakers from coast to coast and hold mass meetings in the largest cities with addresses, conferences, discussions, and financial collections.

The first swing across the country was in October, 1933, and the meetings were held from New Orleans to California. Everywhere the crowds overflowed the largest churches. The speakers were changed but Bishop Moore and Clark made the whole itinerary. At San Francisco these two men rested a week at the Mark Hopkins Hotel and there the addresses given by Bishop Moore were enlarged and soon published in a small study book called *The Sound of Trumpets.* A quarter of a million copies were sold.

The second campaign opened at Staunton, Virginia, on January 9, 1934. The speakers moved through Virginia, the Carolinas, Florida, Alabama, Georgia, Mississippi, Louisiana, Texas, Oklahoma, Arizona and California, closing at Berkeley on February 15th. Twenty-five cities were visited in six weeks. The crowds were enormous. At Columbia, South Carolina, it was necessary to rent the great city auditorium. Bishop Moore and Clark made the entire tour.

In 1937 the Crusade was primarily to pay the debt of $785,000 which had been incurred by the Board of Missions. Bishop Moore was in Africa but he was called home by the College of Bishops to participate as the principal speaker.

Aldersgate Commemoration

In 1938 it was known as the Aldersgate Commemoration because it was the two hundredth anniversary of the "heart warming" experience of John Wesley on Aldersgate Street in London. It was also the one-hundredth anniversary of the sending of the first Southern Methodist missionaries to China, these being Charles Taylor and Benjamin Jenkins. These two anniversaries were combined and an extensive educational campaign was carried out. In the absence of Bishop Moore the movement was led largely by Bishop A. Frank Smith. Two teams took the field. One went westward under the leadership of Bishops Paul B. Kern and W. N. Ainsworth, while Bishop Smith led another through twenty-four cities of the East and South. Clark travelled with the eastern group.

Dinners were arranged in all communities at which money was raised for the missionary debt. Bishop Moore had returned from Africa and a speech by him was carried by radio to these dinner

meetings. At the end of the campaign the Bishops reported $402,000 had been raised and soon thereafter Dr. Cram announced that the indebtedness of the Board had been liquidated.

The Aldersgate Commemoration culminated in a meeting of the General Missionary Council at Savannah. Clark promoted the commemoration in both branches of American Methodism, prepared a book of plans, and published Mr. Frank O. Salisbury's portrait of John Wesley as a full-color poster for the churches. At the Savannah meeting, Governor Gordon Browning of Tennessee and Governor E. D. Rivers of Georgia, both Methodist laymen, were among the speakers. So was Merton S. Rice of Detroit and many other notables. The addresses were published in a volume called *What Happened at Aldersgate.* Clark wrote the first chapter and later expanded it into the book called *The Warm Heart of Wesley.*

In 1939 the Crusade was called the China Rehabilitation Campaign. It was designed to raise funds for the mission in China which had suffered greatly from the war. Again Bishop Moore and Clark worked together. The team started at San Francisco in March and moved eastward, visiting twenty-five cities and ending in mid-April. The two leaders were accompanied by three Chinese: Y. C. Yang, President of Soochow University, Miss Hsiu-li Yui, a youth leader, and Z. T. Kaung, a minister, and later a bishop. Kaung was the pastor of the famous Soong family and had led Generalissimo Chiang Kai-shek to Christ and married him to Mayling Soong, the youngest of the daughters.

Thus ended the great Crusades in the Methodist Episcopal Church, South. Following unification of American Methodism in 1939, Clark was called upon to organize two other Crusades in the united Church, because of his extensive experience in these earlier movements.

VII. AUTHOR AND EDITOR OF PROLIFIC PROPORTIONS

We have already noted the extensive writing and editing done by Elmer T. Clark—ever since his serving as war correspondent in 1917-18. As one surveys the multitude of books and articles that he wrote, one is not surprised that *Who's Who* continued year after year in its sketch of him to label him simply as "author."

In addition to writings already mentioned, many more continued to flow from Clark's pen. He had enrolled in George Peabody College for Teachers and had received the Master of Arts degree in 1927. He continued to take courses until he had finished all the work and passed all the examinations for the degree of Doctor of Philosophy. His dissertation on *Psychology of Religious Awakening* was accepted. Since it was necessary to submit the dissertation in printed form, Clark entered into a contract with the Macmillan Company for the publication of the manuscript as one of their books. Plans for publishing the book moved along quickly and suddenly it was scheduled to appear before the commencement in 1929 at which the degree was to be conferred.

Degree or Book?

When the Peabody College officials learned this, Clark was informed that the degree could not be conferred unless publication was deferred. The publishers had the book in type and were not willing to slow up their plans to use the book quickly. Clark felt the attitude of the college officials was unreasonable. However, he said, "Since I already held three doctorates and had received the educational advantage from the work done, I decided that a Macmillan publication was worth more than the degree." His judgment was vindicated, for the work was acclaimed and widely used in this and other countries.

Clark also made church magazine history in his handling of *The Missionary Voice*. During the depression the magazine lost half its subscriptions in two years. Then the new Publishing Agent, John W. Barton, notified the staff that printing costs would be increased $750 per month. The magazine, therefore, faced extinction. W. G. Cram and E. H. Rawlings, the editor, asked Clark to take over the business management and save it, promising him a free hand. He agreed to do what he could and began to study the problem.

Saving the Voice

Clark tells how he handled the situation:

"I first interviewed Dr. Barton, who said the price was too low and the Publishing House was losing money. Furthermore, he said we had not given all our printing to the Publishing House and this he did not like. I told him we accepted the lowest bids, and he re-

plied that the House should do all the printing regardless of price. When I said we might find it necessary to have the magazine printed elsewhere, Barton said I would not dare to take it away, since an official Methodist publication had never been printed elsewhere, and if I carried out my 'threat' he would report it to the next General Conference. I replied that I did not think that body would require the Board of Missions, in its straitened financial circumstances, to pay the Publishing House more than other printers would charge; at any rate I would keep a complete record and report to the General Conference the exact amount we had saved by seeking lower prices.

"I went to Chicago and consulted two great printing concerns. The Cuneo Company offered a contract at the price we had been paying, and after consulting Dr. Cram by telephone, I signed a contract for twelve months and moved the printing of the periodical to Chicago. This caused something of a flurry, but an explanation won general approval.

"But something more was needed, for the lost circulation must be regained, and this seemed almost impossible during the depression. Other publications were reducing their size and otherwise retrenching. I resolved to take an opposite course and give our readers more instead of less. So in January 1930, I added a rotogravure picture section of eight pages, and the following November I put on an art cover printed in full color. At once the circulation began to increase under our intensive promotion efforts.

"Then in 1932 I changed the name to *World Outlook*. The women of the Church had always been the magazine's main supporters, and they had secured nearly all the subscriptions. The name *Missionary Voice,* in the thinking of our Methodists, was connected with the Woman's Missionary Society, although it was intended as the missionary periodical of the whole Church. We launched an annual subscription campaign through the district missionary institutes as well as through the women's organization. Soon the previous circulation had been passed, and my belief that the people would pay for a better publication had been justified.

"In 1936 B. A. Whitmore became Publishing Agent and he at once came to see me about the printing contract. I told him I was eager to return the magazine to the Publishing House, and had always been, but could not pay a premium to do so. He said that could not be expected and that he would meet any price made by others. This was gratifying, and I at once advised the Chicago printers that the periodical would be brought back to Nashville. In a few months the Methodist Publishing House again began printing the magazine."

In 1938 Clark was elected secretary in charge of literature and editor of the magazine. In 1939 it had become self-supporting and

had a cash reserve of $12,000. When Clark turned it over to his successor in 1952, it had a reserve of $200,000.

Of The Making of Books

We have noted that Elmer wrote the first annual mission study book in 1924, and others from time to time. In the years when he was not the author he was the editor. Among mission study books that he wrote were these:

1924 *Healing Ourselves*
1925 *The Task Ahead*
1926 *Thy Kingdom Come*
1929 *The Church and The World Parish*

And, in addition to the annual study books, across the years he wrote many other books and booklets in the interpretive and promotional field. Among these, including those already mentioned, are these titles:

1915 *The New Evangelism*
1915 *The Church Efficiency Movement*
1919 *The Centenary Book of Facts*
1920 *Educational Survey of the M. E. Church, South*
1920 *Talking Points on Christian Education*
1923 *The Book of Home Mission Specials*
1924 *The Rural Church in the South*
1924 *The Negro and His Religion*
1924 *The Latin Immigrant in the South*
1925 *The Rebirth of Protestantism in Europe*
1925 *The Task Ahead* (Missionary Crisis of the Church)
1925 *Thy Kingdom Come* (Stewardship and Missions)
1927 *What's the Matter in China?*
1940 *Methodism Marches on: The Story of Methodist Evangelism Around the World*
1942 *Latin America, U.S.A.* (with Harry C. Spencer)
1943 *The Chiangs of China*
1956 *The World Methodist Movement* (with Ivan Lee Holt)
1966 *The Methodist Evangel*

In addition, he wrote three books that can only be put into a miscellaneous category. These are:

1919 *Social Studies of the War*
1929 *The Psychology of Religious Awakening*
1937 *The Small Sects in America*

The latter book has had wide use, selling about 15,000 in cloth and almost 30,000 in a paperback edition.

Finally, he produced a wide range of titles in the general area of church, and especially Methodist, history. These range all the way from small pamphlets to a two-hundred page annual conference history:

1912 *One Hundred Years of New Madrid Methodism*
1950 *The Warm Heart of Wesley*
1952 *An Album of Methodist History*
1957 *Charles Wesley, the Singer of the Evangelical Revival*
1959 *Francis Asbury*
1960 *Charles Wesley*
1960 *I'll Praise My Maker, Isaac Watts*
1960 *Arthur James Moore, World Evangelist*
1962 *The Wesley Family*
1963 *Junaluska Jubilee, A Short History of the Lake Junaluska Assembly*
1966 *Methodism in Western North Carolina*

As an Editor of Books

He also served as editor of the following volumes:

1929 *The Missionary Imperative*
1932 *The Book of Daily Devotion* (edited with W. G. Cram)
1936 *Methodism Revitalized*
1938 *What Happened at Aldersgate*
1958 *The Journal and Letters of Francis Asbury*—3 volumes.
1940 *Missionary Yearbook of the Methodist Episcopal Church, South,* 1927 to 1940 (including annual report of the Board of Missions)
1952 *Who's Who in The Methodist Church*

We noted above the title of *Book of Daily Devotion* that Clark edited. Mrs. W. G. Cram selected the scripture quotations for the book, and her husband's name was listed as one of the editors. A committee was formed in the Board of Missions to study the possibility of a quarterly devotional publication, and Clark, as a member of the committee, was asked to have some dummies prepared as guides. Grover C. Emmons had been appointed to edit the publication, but a name for the quarterly had not been chosen. Emmons attended a Crusade meeting in Richmond, Virginia, where John William Smith spoke on the "Upper Room" as a devotional topic. Emmons said, "That is the title," and it is claimed that he then wired Elmer Clark, who brought out the first copy of *The Upper Room.* The first year the booklet had a circulation of 100,000, and it was on its way. J. Manning Potts, who later served sixteen years as editor of *The Upper Room,* happened to be the conference mission-

ary secretary who chaired the meeting in Richmond, Virginia, at which the title was chosen.

The Outstanding Editorial Task

Elmer T.'s most outstanding editorial accomplishment, and the work most often referred to by Methodist historians, is the annotated edition of the *Journal and Letters of Francis Asbury*. Clark served as editor-in-chief, collaborating with his long-time friend and colleague, Jacob Simpson Payton, on the two volumes containing the *Journal,* while at the same time J. Manning Potts edited the volume containing Letters of Francis Asbury. The three men carried on a heavy correspondence, met frequently, and kept in close touch during the years required to complete the three-volume work. Elmer T. and his staff checked every note sent in by area editors, rewrote many of the footnotes, and at the end compiled the index and read the proof for the two volumes of the Journal. The pages were printed by the Epworth Press in London, while the Abingdon Press in this country did the binding. As is the case in any undertaking of such large proportion, there were some errors and there was criticism, but by and large the three-volume work has been acclaimed as a worthy addition to the historical record of American Methodism.

Clark wrote about some of the difficulties of this enterprise in these words:

"Asbury's letters had never been collected and the manuscript of his famous *Journal* had been lost in a fire which destroyed the Publishing House (Methodist Book Concern) in 1836. However, Asbury himself had published extracts from his *Journal* in the *Arminian Magazine* in 1789 and 1790, and Francis Hollingsworth had published the whole *Journal* in 1821 and it was reprinted in 1852 and again about two years later without date.

"Hollingsworth evidently did little editorial work on the *Journal* other than transcribing it. His volumes had no notes or annotations, numerous dates were erroneous, and some sections were out of chronological order. Asbury used hundreds of abbreviations and initials for places and people and none of these were identified. It was decided that all such omissions and errors should be corrected insofar as possible. The method of doing this was intricate. In the case of an individual who was mentioned by initials only, for example, the first step was to determine the county or place in which he lived and seek to identify him by the United States Census reports or the court house records. In this manner it was possible to identify hundreds and even thousands of persons and places.

"Dr. J. Manning Potts was asked to assume responsibility for collecting and editing the *Letters* while Dr. Jacob S. Payton collabo-

orated with me in annotating the *Journal.* A group of fifteen Regional Research Editors was formed and hundreds of others gave local assistance. All notes were sent to me and I edited them and made the final annotations. The work required about seven years and the three-volume *Journal and Letters of Francis Asbury* was in 1958 published simultaneuosly in Great Britain and the United States."

The Secret of His Productivity

Clark's secret of such voluminous writing may lie partly in his early work as a newspaper correspondent. Speed was one of the requirements for such writing, and he evidently carried that trait over into his later writings. Words evidently came to him easily. He wrote in longhand, using a giant-size fountain pen. On many projects his wife, Mary Alva, would transcribe his manuscript.

Furthermore, he evidently liked to write. And writing may have helped him to fill a good many sleepless hours, for he was subject to insomnia. He took writing seriously; his wife's sister, Mrs. Cecil D. Jones, has commented on hearing him talk about the responsibility a writer has every time he puts his pen to paper.

This journalistic ability of his was not unrecognized in his lifetime. At the 1952 General Conference, which met at San Francisco, he was presented with two first awards by the Associated Church Press of the United States and Canada for excellence of *World Outlook.* He also received first prize from the Southern Graphic Arts Society for a booklet he had issued on Puerto Rico. The A. N. Marquis Company of *Who's Who* fame published a new volume called *Who Knows and What,* in which he was listed as an authority on church history, the psychology of religion and the history of Methodism.

VIII. A DOZEN MORE YEARS IN MISSIONARY PROMOTION, 1940-52

During the Uniting Conference of 1939 in which The Methodist Church was being created—from the union of the Methodist Protestant Church, the Methodist Episcopal Church, and the Methodist Episcopal Church, South—the bishops were requested to present a plan for deepening the spiritual life and missionary concern of the church. Bishop Arthur J. Moore was asked to prepare the response for the bishops and he turned to Clark for assistance. Clark wrote the document and gave it to him for corrections and additions, and he read it to the conference with great effectiveness. In recommending it to the conference Bishop Edwin Holt Hughes, speaking for the Bishops, declared that "it was the feeling that the document was so sacred that we scarcely dared to change a word of any of its paragraphs."

Elmer T. assisted with the writing of a constitution for the united Board of Missions and Church Extension which was adopted at the first General Conference of The Methodist Church, Atlantic City, in 1940. When the board was organized in November, 1940, Bishop Arthur J. Moore was elected president, Bishop A. Frank Smith became president of the Home Division, and Clark was made editorial secretary and editor of *World Outlook*.

The Problems of Union

The 1940 General Conference voted to locate the Board of Missions and Church Extension in New York City. This was a great disappointment to Elmer Clark; he had hoped that it would be domiciled in Nashville. The board effected its organization in late 1940 and adopted both the *World Outlook* and the annual mission study book, features for which Clark and E. H. Rawlings were responsible. The offices of the board were in the Methodist Building at 150 Fifth Avenue.

Clark was also evidently somewhat disappointed in the ratio of Southern to Northern staff members on the new board, for he wrote in his diary: "In the new Board the Southern Church had one of the eight foreign secretaries, three of the thirteen home secretaries, four of the twenty-five women secretaries, and seven of the twenty-two educational secretaries."

At the same time he felt that the adoption of a unified board of missions—including church extension, national and overseas missions, and women's missionary work—represented an acceptance of this Southern plan.

Living in New York

Finding living quarters in New York was difficult when the Clarks moved there late in 1940. They secured a small apartment in Butler

Hall on the campus of Columbia University, and later they were able to secure space in the Little Hotel on West 51st Street, where they lived until the end of the second world war. In 1948 the Clarks continued to keep in touch with friends at Columbia University and at faculty receptions and on other occasions they met General Dwight D. Eisenhower, then president of Columbia, and Mrs. Eisenhower.

The move to New York raised a question about the Clark home in Nashville. Elmer described their reasoning and actions as follows:

"Knowing that we would never have any abiding interests in New York, and that on retiring Nashville would be so changed that we would not really feel at home there, we decided to secure a home at Lake Junaluska, North Carolina, where we would always be among the Methodists of the Southeast, with whom I had worked during the whole of my connectional career. We, therefore, went to Lake Junaluska, where we were offered several homes for sums which a few years later appeared ridiculously low. But because of the need for a library none of these were suitable, so a large wooded lot overlooking the lake was purchased from Bishop James Cannon and a suitable house was built thereon."

The Clarks—and others—who had maintained a close, family-type relationship among the staff in Nashville, missed the close family friendships they had enjoyed before going to New York. Elmer also felt that the new regime was following a policy of retrenchment in its overseas work wherein, as we have seen, his whole life style was one of expansion and advance. He felt the retrenchment policy was especially true regarding Methodist work in Italy, France and Poland.

Taking Up a New—But Old—Job

Nevertheless, he plunged into his work with vigor. He describes the problem—and the solution:

"It was necessary to develop some missionary literature. None existed, and in any event union would have rendered it out of date. In order to work without interruption I went to Asheville, North Carolina, with an abundance of material, and in the Battery Park Hotel there I prepared around thirty booklets. Half of these were on the foreign fields and were called the "World Parish Series," and those on the home fields were the "Homeland Series." These were illustrated, had maps showing the major centers, a history of the work, a listing of each institution or important center, and statistics. Thus, we had for the first time literature covering the total missionary program."

These were invaluable, and have never been equalled to this day, even though Clark himself said they were hastily prepared and inadequate. Then he began the production of a series of Field Books; these were prepared by authorities in the fields concerned and were

beautifully printed. They were supplemented by small leaflets or folders suitable for general distribution in the churches.

In a few years there was literature on all phases of the missionary work; the first printing of a booklet was 100,000 copies and the total output was in the millions.

A Visit to Brazil

In 1942 Clark was fraternal delegate to the General Conference of the Methodist Church in Brazil. He left early in February and on reaching Rio de Janeiro was met by Hugh C. Tucker, veteran missionary there. While in Rio he visited a leper colony where he was appalled at the sight of the lepers in advanced stages of the disease.

Miss Sarah Dawsey took him to Juiz de Fora, north of Rio, where they stayed two days, visiting Granbery College, which had been founded in 1890 and named for Bishop Granbery, father of Mrs. Tucker. He was asked to speak in two churches on the same evening; one congregation was almost wholly black and the other was all white, in spite of the fact that there was supposed to be no racial segregation in Brazil. He then proceeded to Sao Paulo where he visited the Methodist Publishing House, the site of the new theological seminary, and other points of interest.

The conference met at Piracicaba in the Colegio Piracibano, the first Methodist school in Brazil, established in 1881 as a private institution by the daughter of J. W. Newman of the Methodist Episcopal Church, South, who went with a group of Southern expatriots to Brazil in 1867, seven years before the mission was established there. Clark addressed the conference where the audience filled a large church, and he was presented with a gold medal. Other visits included the coffee port of Santos and Porto Alegre in the southernmost State of Rio Grande do Sul, where Clark stayed at the Colegio Americano, a girls' school then located on the main street of the city but later moved to the suburbs. The Instituto Porto Alegre, a school for boys, had already moved.

Comparing Strategies

After the Missionary Centenary campaign, Bishop John M. Moore had been assigned to Brazil, which was the only Southern Methodist mission field in South America. He had been criticized for his lavish expenditures there, but Clark saw the good results of his farsighted vision. He had founded the Porto Alegre Institute and had built five churches at Piracicabo, Santos, and other places, and in each place there was a large and flourishing congregation, while the churches were relatively weak where no such buildings had been erected. The strength of the church and the quality of the building were in every place related. As a whole there were 40,000 Methodists in Brazil.

Proceeding to Argentina, he met in Buenos Aires a "roving reporter" for *World Outlook,* Miss Alvadee Hutton, whom he had sent to South America before he left New York.

Clark felt, rightly or wrongly, that the strategy used by the Methodist Episcopal Church in Central and South America was less effective than that of the Methodist Episcopal Church, South. The work of the Methodist Episcopal Church, he observed, "had been pioneered by Bishop William Taylor by establishing what he called "self-supporting missions." He left missionary couples on the fields and expected them to make their own way. This they did by establishing English-speaking schools and appealing to the upper classes who were able to pay high fees. As a result large institutions of learning developed but the churches were small and weak. This was true of Ward College in Buenos Aires, Crandon Institute in Montevideo, Santiago College in Santiago, and the Lima High School in Lima. In the last-named city, for example, this high school and the Victoria School had around a thousand students while the church members numbered only a few hundred."

Crusade For a New World Order

The year 1944 witnessed the last of the great crusades. It was called the Crusade for a New World Order and was launched by the Council of Bishops, with Bishop G. Bromley Oxnam as chairman. World War II was nearing the end and one of the aims of this Crusade was to induce a million Methodists to write to their Congressmen in opposition to isolationism and in favor of adherence to an international organization, which was to be the United Nations. All the bishops and scores of pastors and laymen were speakers.

Clark prepared the literature for this Crusade. This consisted of a guide book, a booklet by Bishop Moore called *The Prince of Peace in the Post War World,* of which 300,000 copies were circulated, 600,000 copies of a booklet by Bishop Oxnam called *The Coming Peace,* and the annual study book which Bishop McConnell prepared and which was called *The Church After the War.*

Most striking was a fine poster from Howard Chandler Christy's great painting, *The Coming Peace and the Prince of Peace.* Christy was a good friend of Clark and he painted for him this beautiful full-length picture of Christ. Clark used the painting on the cover of *World Outlook,* and it is now in the office of the Board of Missions in the Interchurch Center in New York City.

Elmer always had a sense of the artistic, and he had the painting first exhibited at Worcester, Massachusetts. The *Christian Advocate* commented: "When the painting was unveiled in the chancel, the great audience caught its breath. The commanding, compassionate Christ seemed to be summoning all men to a better, though no

easier, way of life." One hundred thousand copies were displayed in the churches, and 300,000 more were addressed in the meetings and mailed to men and women in the armed forces.

Elmer was pleased about the acceptance of the painting. He writes thus about one incident concerning it: "While that painting was in my office, Lowell Thomas asked me to lend it for a banquet in May, 1950, at the Astor Hotel. Mr. Thomas was to broadcast his weekly program there and wanted to make mention of the picture. At this banquet I escorted Mrs. Christy, Mrs. George Sokolsky, wife of a popular newspaper columnist, and the wife of the President of the United States Chamber of Commerce. Among those present at the banquet were General Dolittle, Gene Tunney, Elizabeth Arden, Lillian Gish, Mary Pickford, and many other prominent persons."

The Crusade for a New World Order received great acclaim; *Time* magazine devoted a full page to it. Newspapers all over the country took note of it and many carried editorials about it. The Office of War Information gave three world-wide broadcasts on the Crusade. President Franklin D. Roosevelt wrote to Elmer Clark in praise of the movement.

China and the Chiangs

Late in 1946 Clark's assistant, Richard T. Baker, was asked to go to China to organize a national School of Journalism, and he was asked to gather material for a study book. This he did, and the book, *Ten Thousand Years,* was published the following year in connection with the centennial of Methodism in China.

Early in 1947 Elmer Clark had a chance to show the falsity of rumors that Generalissimo and Madame Chiang Kai-shek, noted Methodists in China, would become Roman Catholics. He cabled Madame Chiang and received in reply an emphatic denial. He then asked the famous Richmond editor, Douglas Southall Freeman, under whom Clark's assistant, Baker, had studied at the Pulitzer School of Journalism, to release the story through the Associated Press, which he agreed to do.

In preparation for the General Conference of 1948, which met in Boston, Clark was asked to arrange a program on China as a part of the centennial of Methodism in that country. He secured the Chinese Ambassador, Wellington Koo, and John Foster Dulles, a prominent New York attorney who later became Secretary of State.

He also wrote Madame Chiang Kai-shek and arranged for her and the Generalissimo to broadcast a message to the General Conference. She graciously consented, and he had her also dictate it on a record to be used in case the direct broadcast failed, and this was done.

Late in 1949 Clark asked Bishop Holt to prepare a study book on *The Methodists of the World,* and in January, 1950, the two of them

went to Lake Junaluska and spent nearly two months in writing the book, which appeared under Bishop Holt's name.

Leaving the Board of Missions

In the fall of 1950, Clark was troubled with chest pains and consulted Dr. William R. Cate in Nashville, a former missionary in Korea and longtime friend. Dr. Cate reported that Clark had angina pectoris. When there was no improvement, Clark was told to leave New York for three months and to lose some weight during that period. He went to his home at Lake Junaluska in January, 1951, and stayed until the last of April. One year later, because there was still no improvement, he resigned his position.

Following the 1952 General Conference, the Board of Missions and Church Extension met for organization at Lake Junaluska in September. Clark's assistant, Henry C. Sprinkle, was elected as editorial secretary and editor of *World Outlook*. Clark formally retired at the Board's annual meeting at Buck Hill Falls, Pennsylvania, in January 1953.

Seven years later (in 1960) he went back again to the annual meeting of the Board of Missions—this time to join in paying tribute to another leader. The occasion was the retirement of his longtime colleague and friend, Bishop Arthur J. Moore. Elmer prepared for the time of tribute an appropriate booklet called *Arthur James Moore: World Evangelist*. The two men had shared many experiences and a deep friendship.

Thus, Elmer T. Clark left the task in which he had been engaged and that he loved deeply for thirty-five years. They were creative and fruitful years—and with few dull moments.

Yet his life's work was not done, for some of his most significant labors were yet to come to fruition.

IX. THE "AMEN CORNER" AT LAKE JUNALUSKA

Soon after moving to New York in 1941, Elmer and Mary Alva Clark decided to build a house at Lake Junaluska, North Carolina, so that they could occasionally get away from the bustle of the big city. On a lot which they bought from Bishop James Cannon, Jr., they built a lovely home, 9 North Lakeshore Drive, overlooking the lake. The dwelling, which Clark characteristically designated the "Amen Corner," was dedicated in the summer of 1942 by Bishops Paul B. Kern and Arthur J. Moore. Through the years many friends had occasion to appreciate the graciousness of Mrs. Clark and the hospitality of the Clark home.

At the second General Conference of The Methodist Church in Kansas City in 1944, Clark was made a member of the Board of Trustees of the Lake Junaluska Assembly. That same year he was elected president of the Cottage Owners' Association of the Assembly, and under his leadership that group began collecting funds for remodeling the auditorium and for building a chapel as a memorial to the men and women of the Southeastern Jurisdiction who served in the armed forces in World War II.

Prior to the 1948 General Conference, Elmer had Judge Benjamin H. Littleton of the U. S. Court of Claims, to prepare, on behalf of the Board of Trustees, a document which would turn over the grounds of the Lake Junaluska Assembly to the Southeastern Jurisdiction. The resolution was adopted and the Jurisdictional Conference at Columbia, South Carolina, accepted the Assembly and authorized a financial campaign of $600,000 for it.

Helping to Raise the Funds

For several years Elmer had been making colored moving pictures at the Lake. He arranged for the Board of Missions to make titles and to put some of the films together for use in the campaign. A number of teams went through the various areas, and Elmer accompanied Bishop Costen J. Harrell to the district meetings in South Carolina. More than $536,000 was pledged and nearly half a million dollars was paid in cash.

Much of the money was raised through contributions of one dollar for each service person in the membership of the churches, and the promotion was carried on by mail. The lovely Memorial Chapel was dedicated in July 1954. Some 100,000 names were printed in the Book of Memory which is kept in the Chapel's Room of Remembrance. In that room Clark placed a large painting by Howard Chandler Christy called "Giving the Great Commission." Christy did a third painting, the "Head of Christ," for Elmer; it is in the Methodist Publishing House in Nashville.

Lambuth Inn at Lake Junaluska was the property of the Board

of Missions, and in 1952 it was turned over to the Assembly. That year Clark was chairman of the Trustees' Committee on Buildings and Grounds, and he and Edwin L. Jones made plans to enlarge the Inn.

Perhaps the most notable service which Elmer Clark rendered the Lake Junaluska Assembly was the scheduling of the 1956 World Methodist Conference there. It made Lake Junaluska known throughout world Methodism. It brought numerous visitors to the grounds who have returned from time to time and who have encouraged others to visit this great Methodist assembly center.

Planning the Improvements

Clark had a big hand in most of the improvements made in the facilities at the Lake. He was in the midst of the ceremonies during the Southeastern Jurisdictional Conference of 1960 when there was dedication of (1) the shaft and fountain in front of the auditorium, (2) the Costen J. Harrell Center, (3) the John Branscomb Arts and Crafts Building, and (4) a portrait of Bishop Arthur J. Moore, unveiled in Lambuth Inn.

Elmer Clark continued as a member of the Board of Trustees of the Assembly until his death. His promotional ability and his keen business sense served that institution in good stead time and again.

He was fond of Lake Junaluska and proud of it. He was not flattered when at one time J. J. Perkins of Wichita Falls, Texas, a great benefactor of Southern Methodist University, proposed to Clark that he would erect a building on the University campus "to house the Clark collection that is hidden at Lake Junaluska." Clark responded that plans were underway to locate at Junaluska a headquarters building for the World Methodist Council.

On numerous occasions across the years the "Amen Corner" and Lake Junaluska proved to be a haven of rest and/or a center of activity for some project that the Clarks, or they and others, wanted to carry out. Here Elmer rested for three months after learning of his heart condition; here he and Bishop Holt prepared one of the many manuscripts in which Elmer had a hand, as we have noted. Here the Clarks retired, and it was very much home to them in those later years.

X. NO RELIGIOUS BODY IS RICHER IN HISTORY

In 1944 Elmer Clark was elected president of the Association of Methodist Historical Societies which had been formed by a few interested persons in the Methodist Episcopal Church, Methodist Episcopal Church, South, and the Methodist Protestant Church, in Baltimore, Maryland, in 1923. The Association was given approval by the General Conferences of the three churches just prior to unification in 1939. However, the organization had no funds for its work. When Clark became president the correspondence for the Association was carried on from his office in New York. In 1948 he presented the first report of the Association to the General Conference and requested funds for its program. No outright appropriation was made, but the World Service Commission was instructed to pay bills for the organization up to $6,000 per year.

At the Ecumenical Methodist Conference in Springfield, Massachusetts, in 1947, the International Methodist Historical Society was formed, making it possible to maintain a relationship with the Methodist historical groups throughout the world. Bishop Paul N. Garber was elected president. Clark was named the American secretary of the International Society and continued in that capacity until the 1966 World Methodist Conference.

Launching World Parish

The little bulletin *World Parish* was launched in 1948, and in the same year Clark became executive secretary of the Association of Methodist Historical Societies with Bishop Ivan Lee Holt as president. There was no treasurer and Clark handled the vouchers for the World Service Commission, advancing or guaranteeing the money for expenses.

At Oxford, England, in 1951, Clark was elected the American secretary of the World Methodist Council, and at that time he initiated the joint operation of the Council and the Historical Association. *World Parish* became a joint publication, printing articles, minutes, and news of both organizations.

While in England in 1951 Clark visited several of the Methodist historical sites, as he did numerous times across the years:

"I returned to London for a week and Bishop Ivan Lee Holt and I had lunch with Dr. Leslie Weatherhead. There I made a tour of spots of Methodist historical interest, including the birthplace of Susanna Wesley, the site of the old Charterhouse School, and the Moravian cemetery in Chelsea where Peter Bohler is buried. I went to Bristol and visited the old New Room, Wesley's first building, Charles Wesley's house, Captain Webb's chapel, Whitefield's tabernacle, the site of Kingswood School, and Wesley's outdoor preaching place on Hanham Mount."

A Fistful of Historical Projects

Sooner or later Elmer Clark planned a wealth of projects that were to take years to complete. He describes them thus:

"A series of publications was provided for, which included *Who's Who in Methodism, An Album of Methodist History,* an *Encyclopedia of World Methodism,* the *Journal and Letters of Francis Asbury,* and an *International Index of Methodist Documents,* and I was placed in charge of these projects. On my return from London in 1951 I arranged with the A. N. Marquis Company, publishers of *Who's Who in America,* for the production of *Who's Who in Methodism* and it was published in 1952. I personally prepared the *Album,* using my large collection of Methodist prints. The *Encyclopedia* was changed to a *Dictionary of World Methodism* but later changed back, and I began work on this by organizing a group of contributing editors from most of the countries of the world and securing from them lists of subjects and suggested writers. This was recognized as a long-range project which would require several years to complete. I worked on it at intervals and in ten years I had written around 200 articles and secured approximately 600 from others. I then turned over the general direction to Bishop T. Otto Nall, one of the Vice Presidents of the International Society and President of the American Association of Methodist Historical Societies."

The General Conference of 1952 adopted the first constitution of the Historical Association, though it was not printed in the *Discipline.* Also, the conference approved the first appropriation of $12,000 per year to the Association. In 1956 the constitution of the Association was printed in the *Discipline.* The World Service appropriation to the Association was raised in 1960 to $39,000 per year, more than double the initial amount. Bishop T. Otto Nall was elected president of the Association in that year.

Salisbury Paintings

While Elmer T. was in San Francisco attending the 1952 General Conference he received a cable from Frank O. Salisbury, the famous London artist, informing him that Salisbury wanted to send one of his three portraits of John Wesley to America. Having been advised by W. E. Sangster that Elmer Clark would show the portrait to more Americans than anyone else in the country, Salisbury presented the painting to American Methodism through Dr. Clark. The British government refused to issue a permit for sending the portrait to America, saying it was too valuable to leave England. However, permission was granted to send it on exhibition. Later Salisbury told the authorities that it would not be returned to England, and under the circumstances they could do nothing about it. The portrait is in the World Methodist Building at Lake Junaluska.

The Historical Association commissioned Salisbury in 1955 to

paint a portrait of Francis Asbury, and Dr. Leslie Weatherhead posed for it. Still later Salisbury made portraits of Susanna Wesley, Charles Wesley, and Thomas Coke. Through Clark's influence the artist painted all of these portraits for only a fraction of his usual fee, and the five original paintings now hang in the World Methodist Building at Lake Junaluska. Altogether there are ten Salisbury paintings at Lake Junaluska, perhaps the largest collection of paintings by Salisbury in any one place.

Collecting Methodistica

During the early years of his ministry, Dr. Clark cultivated the interest in Methodist history which for him began with the discovery of the grave of John Clark in 1908. As he traveled he was on the lookout for items of Wesleyana and Methodistica, and whenever possible he purchased the ones he considered significant. After the Association of Methodist Historical Societies began receiving an annual appropriation from church funds, Clark saw to it that some of the money was used to purchase books, manuscripts, and museum pieces that should be preserved. When the Historical Association and the World Methodist Council moved into the new headquarters building at Lake Junaluska, the Council joined the Association in setting aside a part of its budget each year for the purchase of archival materials.

One example of how Clark was always on the lookout for Wesleyana is found in this account regarding his trip to England in 1953:

"When I returned to London I purchased from Mr. Gutteridge of the Epworth Press on City Road the Hitt portrait of John Wesley, about which he had previously written and which he had been holding for me. This portrait had an interesting history, which was written on the back of the canvas. The original was said to have been painted by Sir Joshua Reynolds, who was known to have painted a portrait of Wesley, but no proof existed and the quality did not seem to be that of so eminent an artist as Reynolds. The original belonged to Dr. Thomas Coke, who sent it to Daniel Hitt, Methodist Book Agent in New York, to be lithographed, and it was destroyed by fire in 1868. It seems that Hitt had a copy made which he sent to England to replace the burned original. It was reproduced from a photograph in Telford's book on *Sayings and Portraits of John Wesley* in 1917 but its whereabouts was unknown until Mr. Gutteridge found it in a collection which he purchased from a retired Methodist minister."

"That Old Historical Stuff"

Through such occasions as this, it was possible to build up the fine collection of Wesley busts, the statuettes, the Salisbury portraits, and the other portraits of Wesley and Asbury, as well as a large

portion of the books, periodicals, and manuscripts in the library of Methodist history at Lake Junaluska.

Clark describes the type of shortsighted objections to collecting and preserving important historical materials in this incident:

"At the Lake Junaluska Meeting in 1952 a plan to build a historical center and library was discussed and a man from Kentucky objected to it, saying that it was my private project, the cost was too great, and the money would be wasted because nobody would ever look at "the old historical stuff" which I proposed to place in it. That "old historical stuff" included the world's largest Methodist print collection, the largest and finest collection of Wesley art objects, the Salisbury and several other portraits, numerous Wesley manuscripts, and several thousand old and rare volumes; the whole was later estimated to be worth $100,000 and was visited by around twenty-five thousand persons annually."

Elmer Clark's vision combined with his practical ability created the World Methodist Building and the fine collection of Methodistica and Wesleyana which it houses. It was he who saw what needed to be done and it was he who succeeded in bringing it to pass.

Methodist History

Through the years there had been much talk about the need for a historical periodical for publishing the products of research which might otherwise be lost. In October 1962, Elmer Clark brought out the first number of *Methodist History*. The magazine has been well received by scholars and students of Methodist history, and at this writing the periodical is in its ninth year. Across the years it has contained many interesting and significant contributions. Among these have been unpublished letters of Asbury and Wesley, studies in American Methodism and the Love Feast, attempts at union 150 years ago, John Wesley's abridgement of the thirty-nine articles, German Methodist colleges in the west, Asbury's difficulties with Wesley and Thomas Rankin, mission work among the Cherokees before the removal, Thomas Coke, William McKendree, James O'Kelley, Ezekiel Cooper, George Whitefield, The Christmas Conference, Cokesbury College, Paine College, a list of Methodist traveling preachers in America, 1773-1799, a list of the bishops who ordained as deacons and elders the ministers who later became bishops, Evangelical United Brethren Bishops, annotated bibliography of publications about the life of John Wesley, a list of the Methodist and the EUB annual conferences in the USA, Methodism and the American Indian, and a checklist of doctoral dissertations on Methodist, Evangelical United Brethren and related subjects.

In 1963, Clark retired as Executive Secretary of the Historical Association. He was succeeded by Dr. Albea Godbold of St. Louis, Missouri, who came to Lake Junaluska to take over the responsibil-

ity. Although Clark was no longer an active officer of the Association, his interest in history continued and when at Lake Junaluska, he came every day to the World Methodist Building. He took great pleasure in showing and explaining the Methodistica and Wesleyana to the many visitors who came to the building during the summer season.

"To the Glory of God"

When the World Methodist Building was completed in 1956, Clark moved a large part of his own personal collection into the library, as well as the many items he had procured in the name of American Methodism. In appreciation of the man, his foresight, and his service, a beautiful bronze plaque was erected in the exhibit room of the World Methodist Building in the summer of 1967. The inscription reads:

To The Glory Of God And
In Memory Of
ELMER TALMAGE CLARK
1886 - 1966
World Methodist Leader
Author, Builder, Churchman, Editor, Historian
Collector of Methodistica and Wesleyana
Able Secretary, World Methodist Council
1951 - 1961
Association of Methodist Historical Societies
1948 - 1963
In Grateful Remembrance of His Service To
World Methodism and Methodist History
The Contents Of This Room Are Named
The Elmer T. Clark Collection
Of Methodistica and Wesleyana

World Methodist Council
Association of Methodist Historical Societies
1967

XI. "THE METHODISTS ARE ONE PEOPLE"

The first decennial session of the Ecumenical Methodist Conference was held in London in 1881. It came into being as a result of a resolution adopted by the 1880 General Conference of the Methodist Episcopal Church. Elmer T. attended the Ecumenical Methodist Conference in Atlanta in 1931. Because of the war there was no session in 1941. Early in 1947 Bishop Ivan Lee Holt, Oscar T. Olson, and Clark met with other Methodist leaders, and they agreed to hold an Ecumenical Methodist Conference in Springfield, Massachusetts, that fall. Elmer's responsibility was actually that of a one-man reception committee. Since he lived in New York, he was elected to receive the British delegates and arrange for their entertainment. The conference met from September 24 to October 2. Clark was made a member of the Ecumenical Council, and he served as the editor of the proceedings of that Conference and of the next three such conferences. He also helped in the preparation of the *Message to the Methodists of the World.*

Visiting the Methodists in Europe

In August 1948 Clark was a delegate to the Assembly of the World Council of Churches in Amsterdam. He took advantage of this trip to visit some of the Methodist groups in Europe:

"I went with Bishops Moore and Garber to Brussels to see the Methodist work there and then returned to Amsterdam. At the conclusion of the meeting I went to the historic cities of Utrecht, Leiden, and The Hague and the interesting town of Vollendam, where old Dutch dress and customs were preserved for the benefit of tourists. I then proceeded to Paris, Geneva, Interlaken and Zurich.

"On September 13th I went to Prague to inspect missions which had been founded by the Methodist Episcopal Church, South, at the close of World War I. Conditions were grim in Prague. But we were invited to dinner by a Methodist family who had a nice apartment and had secured a goose for the occasion.

"I was taken by our [Methodist] Superintendent to Lidice. The slayer of a German officer was said to have come from this town, so it was utterly destroyed. All the men and most of the women were shot and the children were sent away, all buildings were burned, and the entire site was plowed up and leveled. . . .

"From Prague I went on an old Polish plane to Warsaw. I arrived after dark and was met by one of the missionaries and taken to the Bristol Hotel. . . .

"Early in the morning I went out on the balcony of the hotel room and looked around. Not one building was standing . . . Nearby was the former Jewish ghetto, only a vast heap of bricks. The Germans had built a high wall around it, herded all the Jews inside, set fire to the building, and dynamited the ruins . . . The first building that

had been repaired was the Methodist building on Mokotowska Street."

Methodism As a "Cultural Society"

"In the earlier days," wrote Clark, "Methodism had been subjected to persecution and recognition was denied; it was called a "cultural society" and incorporated as the Southern Trading Company. After World War II, however, there was a change, although the Communist regime was in power. In the Mazurian Lake area of Danzig and East Prussia there was a Union Church, formed by a forced merger of the Southern Methodist and Reformed Churches of Germany. When the Russians invaded the area, all the Germans, including the pastors, fled, and the numerous churches and thousands of members were left without pastoral oversight, and the government turned many of these over to the Methodists.

"Among these properties was a lake and summer assembly called *Stare Jablonki* and I went in a truck with Bishop Garber to visit the place . . . I spoke to the Polish preachers and distributed some food packages; I offered to send some CARE packages. . . .

"I visited some of the churches we had taken over. One was a small church at Gierkowa. Another was a very old one at Dabrowno which contained the tombs of several ancient Teutonic Knights. The largest church was at Ostrada, where there were two great buildings and a thousand members. Bishop Garber preached to at least that many people, ordained some young preachers, and consecrated two or three young deaconesses; the service was followed by a lavish dinner which the people had brought. One of the young preachers had been a waif without a name and he was given the name of George Bichemski after Bishop Beauchamp who baptized him. . . .

"On September 30th I went with Bishop Garber to a meeting of the three District Superintendents at the Schwiertzerhof Hotel in Berne. . . .

"In early October I went to the German Central Conference at Frankfurt . . . At the Central Conference there was an opening communion service. The communicants stood around the altar and the minister presented the large cup but kept it in his own hands. Several American chaplains and soldiers, including some Negroes, were present.

"I returned to Geneva early in October, then spent a week in Paris with Bishop Moore, and sailed for New York on the *Queen Elizabeth*."

Election As American Secretary

At the Ecumenical Conference in Oxford, England, in 1951, the name was changed to World Methodist Council. Bishop Ivan Lee Holt, life-long friend of Elmer, was elected president and Elmer T.

was elected as the American Secretary. The next year the Executive Committee voted to establish permanent headquarters for the Council at Lake Junaluska, and the American officers and members were authorized to raise funds for the erection of a building. The bishops of the Southeastern Jurisdiction agreed to be responsible for not less than $1,000 each, and Clark secured nearly $50,000 from individuals. The Lake Junaluska Assembly deeded to the Council a prominent site for the building overlooking the lake.

Again in October 1954, Clark visited Methodist work overseas as a fraternal delegate:

"In October 1954, Bishop Holt, Dr. J. Manning Potts, and I went as fraternal delegates to the Provincial Advisory Council of the British Methodist Church in the West Indies, which was held at St. John's on the island of Antigua. Methodism had been established there as early as 1760 by Nathaniel Gilbert, a descendant of Sir Humphrey Gilbert and half-brother of Sir Walter Raleigh, who on a visit to England was, with two of his Negro slaves, converted by John Wesley in 1758. On Gilbert's death the work was carried on and organized by John Baxter, who in 1778 went out as a ship's carpenter to Lord Nelson's fleet which lay at English Harbor there prior to sailing to destroy the French and Spanish armadas at Trafalgar.

"We went first to San Juan, Puerto Rico, where we spent two days in the New Caribe Hilton Hotel and visited the Methodist work on the island.

"At Antigua we were entertained in the home of Mr. Alexander Moody-Stuart, later knighted by the Queen, who was the manager of the sugar combine and the leading citizen of Antigua, who took us to the old Gilbert home and all over the island. Among the 45,000 people on the island there were only 400 whites. Conditions were primitive according to our standards. Half of the births were illegitimate, but this was considered to be low, since we were told that it was seventy percent in nearby Jamaica.

"Methodism seemed to be the leading religious influence in the island; there were several churches, the one in St. John's having a seating capacity of around a thousand, and which was crowded when our delegation spoke with the British Governor and the Anglican Bishop."

Planning For the 1956 World Methodist Conference

Since Lake Junaluska was to be the site of the 1956 World Methodist Conference, all meetings of the executive committee just prior to that year were concerned with plans for the great gathering. With many details to care for, Clark was constantly on the move. This account reveals how busy he stayed—in spite of his heart condition:

"I left around the middle of May [1955] en route to the meeting

of the World Executive Committee of the World Methodist Council at Belfast in Northern Ireland. Stopping at Washington to meet some persons who were helping us regionally on the Asbury *Journal and Letters,* I learned that Dr. Jacob S. Payton had had a heart attack and this would prevent much further work on his part. In New York I ordered some fine display cases and steel library shelves for the World Methodist Building. There was also a meeting of the Program Committee for the 1956 World Conference. We sailed on May 18, 1955, on the *Queen Elizabeth* with Mr. and Mrs. Edwin L. Jones and Mr. and Mrs. Andrew H. Phelps. . . .

"In London we stayed a week at Brown's Hotel on Dover Street. Dr. J. Manning Potts, who was collecting and editing Asbury's *Letters,* was in London and we went to see Frank Cumbers, Book Steward and Manager of the Epworth Press, about publishing the Asbury work. The representative of the Methodist Publishing House in the United States, when he learned that the work was on the list of the National Historical Publications Commission, had asked us to secure a government subsidy, but Cumbers made no such request, and he already had some specimen pages in type. In the end the printing was done in England and Abingdon Press in Nashville imported printed sheets or pages from Epworth Press, and then bound them into finished books.

"The Executive Committee of the World Methodist Council met at Belfast on May 31-June 4, 1955; the sessions were at Edgehill College but I stayed at the Grand Central Hotel. Little business of importance was transacted, though there was a discussion of the program for the World Conference in 1956. A reception was given by the Lord Mayor and a dinner by Russell Shearer, President of the British Conference, at which were also present the Lord High Sheriff, the Dean of Belfast Cathedral, and the Moderator of the Irish Presbyterian Church.

"In September, 1955, I went to Chicago to present our two budgets to the World Service Commission and to attend a meeting for the discussion of the program of the 1956 World Conference. We decided to ask the Bishops to name 150 delegates and 350 official visitors to the conference and we selected 25 additional members of our Section of the Council. Two weeks later I went to Boston to speak at a meeting of the Northeastern Jurisdictional Methodist Historical Association. Returning to New York, I met a representative of *Life* magazine about using some pictures from my *Album of Methodist History* in an article on frontier religion; this was the first of several such requests, two of which came from the National Broadcasting Company.

"In Washington there was another meeting for the discussion of the work on the *Journal and Letters of Francis Asbury* and then I

returned to New York for a similar meeting and another for the program of the 1956 Conference. . . ."

Plans to Welcome the Delegates

"Mr. Charles Parlin thought we should have a New York office to carry on some correspondence with and welcome delegates who would enter the country through that port and he offered to finance such an office and place his daughter in charge of it; this was agreed to and the daughter went to Lake Junaluska to look over the situation. Although the Conference would not convene for nearly a year we found it necessary to secure a second secretary at Lake Junaluska and a third was secured later.

"Early in 1956 work began in preparation for the World Conference in August and September. In the preparation of the program meetings were held in Washington, New York, Philadelphia, and other places. We planned to confer degrees on certain notable foreign delegates and a long correspondence was carried on with colleges and universities. We secured the consent of thirteen institutions to confer degrees on fifteen people at Lake Junaluska, while eight degrees were conferred elsewhere. Ten persons were made Fellows in Methodist History.

Bishop Ivan Lee Holt attended the meeting in the summer of 1956 of the Southeastern Jurisdictional Conference, and he and Clark worked out a plan for assigning the overseas delegates coming to the World Conference as speakers in various cities across the country. Including the pre-conference and post-conference assignments, there were 170 preaching engagements made in Massachusetts, Colorado, California, Michigan, New York, Texas, New Jersey, Indiana, Pennsylvania, Ohio, and states far from the seat of the Conference. In addition, W. E. Sangster was assigned to a television service of the Columbia Broadcasting Company.

Other preparations included placing large posters with a picture of John Wesley in numerous places within a radius of one hundred or more miles of Lake Junaluska; securing hundreds of free tickets to the Cherokee Indian pageant, *Unto These Hills,* with buses to transport foreign delegates to and from Cherokee; preparing orders of service for daily devotions and printing them in folders; enlisting hostesses for the daily morning "coffee break" and marshals for the opening processional; printing books of meal tickets for those who did not live in hotels; printing an elaborate program for the Conference with a *Who's Who* of all accredited personnel; organizing fleets of automobiles to meet arrivals at the Asheville airport and railway station; preparing badges with the names and status of all persons; and a multitude of other preliminaries. At one time nine persons were at work with the three regular secretaries in packing

materials in envelopes, each bearing the name of the person for whom it was intended.

The Visiting Dignitaries

The State Department telephoned Clark from Washington that certain distinguished persons would attend the Conference, and he was asked to have them met at the airport. These persons included Masatsha Mike Hoye, a member of the General Assembly of the Federation of Rhodesia and Myasaland in Africa; Sir Frederick Stewart, former Foreign Minister of Australia, and Lady Marjorie; Mr. George Thomas, Member of the British Parliament; and Sir Hugh Foot, Governor General of Jamaica. These were all met and brought to Lake Junaluska. Immediately preceding the opening of the Conference a dinner was given for Vice President Nixon, Congressman Charles R. Jonas, Dr. Billy Graham, and Mr. Reuben Robinson, President of the Champion Paper Company.

These and a multitude of other details occupied the whole staff in preparation for the Ninth World Methodist Conference. They were responsible for the success of what has been called the largest (about 3,000), most widely representative meeting of world Methodists ever held. The program was outstanding and many distinguished leaders in church and state attended. Among these were the presidents of the Methodist Churches of Australia, New Zealand, and South Africa, and the bishops from Argentina, Sweden, and Liberia. About seventy addresses were delivered by Methodist leaders from twenty countries and the proceedings were published in a book of 520 pages. The *New York Times* devoted a leading editorial to the character of the Lake Junaluska Conference and a dozen papers sent correspondents. Around 1,500 press clippings were filed and filled 750 pages in five large scrapbooks.

Getting to See the President

At the close of the conference three bus loads of foreign visitors were taken to New York. Arrangements were made for them to be received by President Eisenhower in Washington. Special services were scheduled to be held in St. George's Church in Philadelphia and John Street Church in New York.

Clark did not go on either of the buses but took the train. Officials got in touch with him before he left, and he was told that the party must be at the White House at 2 o'clock in the afternoon. He succeeded in reaching one of his secretaries at a school in Harrisonburg, Virginia, and told her that the buses must reach Washington by noon of that day. However, one of the buses had broken down and the group had not reached Harrisonburg until 2:30 a.m. The party started soon after Clark's call and when the buses neared Washington the secretary telephoned for a police escort and exactly at noon

the buses reached the hotel under the guidance of two motorcycle policemen who cleared the way for the buses and remained with the party during the rest of the day.

At the gate of the White House Clark stood and identified the people as they entered. The President sent for Clark and he went into his office, where he found the President quite nervous over several problems that had developed at that time. President Eisenhower went out to speak to the group and Dr. Harold Roberts, newly elected president of the World Methodist Council, responded.

Charles Wesley's Anniversary

Elmer felt that the 250th anniversary of the birth of Charles Wesley should be observed by Methodism in 1957. He urged Harry Denman, general secretary of the Board of Evangelism, to lead in promoting the celebration. Much of Clark's time during that year was spent in committee meetings and preparations for the observance. Clark, at the request of J. Manning Potts, prepared a small booklet on Charles Wesley which was widely distributed throughout the church.

The Executive Committee of Section XIII, which included all Methodist bodies in the United States, met at Lovely Lane Church in Baltimore in November 1957. In the evening a Charles Wesley Hymn Festival was held in the church, and Clark spoke to the large audience. The main purpose of the meeting was to make plans for raising money to restore Epworth Rectory, and it was largely through the efforts of Elmer T. Clark and Edwin L. Jones that the funds were secured.

Clark took great personal interest in the restoration of Epworth Rectory. Earlier in 1957 he had been in England and had visited the Rectory at its formal opening after certain improvements were made. "They had installed heat and water in the Rectory, and it was in beautiful shape, though they had no furniture." Clark wrote, "It was one of the most thrilling days I ever spent and nobody who was there will ever forget it."

On June 27, 1958, the American Section Executive Committee of the World Methodist Council met at Lake Junaluska. At the evening session "Francis Asbury Night" was celebrated in the Memorial Chapel. Bishop Fred P. Corson spoke on Asbury, and Cecil D. Jones of the Methodist Publishing House presented to Clark, Potts, and Payton sets of the three-volume *Journal and Letters of Francis Asbury,* which was coming from the press at that time.

The 1961 Oslo Conference

Oslo, Norway, was chosen as the site for the 1961 World Methodist Conference, and for some months in advance Elmer's office

at Lake Junaluska was busy handling correspondence and arranging to care for details. Clark was authorized to accept and accredit delegates and official representatives to the Conference, consulting the officers when necessary. He made travel plans for a number of delegates, especially those wanting to travel with certain tour groups, of which there were at least fifteen. He was able to help provide assistance for a number of young people to attend, one of his concerns for the conference.

One of Clark's chief difficulties was keeping people off of the program. So many wanted to get on, and each of the Methodist branches wanted places. They would not agree to having a representative person to speak, but wished to have one for each denomination. Clark was also having difficulty with the representations of the various jurisdictions. On February 8, he records that all but two jurisdictions nominated more members to the World Methodist Council than they were entitled to, and that created an awkward situation. "I am recommending that we increase our total number to 100, but even then this will not satisfy." At about the same time he was having heavy correspondence with E. Benson Perkins, the British secretary, who was suggesting who should be on the program and who should be left off.

On March 28, Bishop Reuben H. Mueller of the Evangelical United Brethren Church telephoned and said their Board of Bishops had appointed Bishop Harold R. Heininger to attend the Oslo Conference. Clark wrote back to him, sending an accreditation card. This was the first World Methodist Conference which had been attended by the Evangelical United Brethren, and he hoped to further the union, which was then under consideration. Clark was thus obviously having plenty of trouble with the preparations for the Oslo Conference. The hotel situation in Oslo was difficult. The bishops were reporting that delegates wanted to go in company with certain others; they were discussing the cost of rooms and itineraries. He confessed: "Each mail brings more names and problems."

On August 8, 1961, Dr. and Mrs. Clark and Mr. and Mrs. Hugh Massie went on the train to New York. They met Mr. and Mrs. Edwin Jones in New York, and they all sailed on the *Queen Elizabeth* for England. They landed at Southampton on August 15 and took a train for London, leaving that afternoon on an SAS plane for Oslo.

The next day Clark was very busy making final preparations for the Conference. The chief event in the beginning was the presence of the King of Norway. Clark records that the American Ambassador was to be there and the ambassadors of all the Scandinavian countries and Finland, but the British Ambassador had declined. Dr. Roberts and Dr. Perkins were upset and did get a representative to come. Clark was assigned to receive the American Ambassador and escort him to a place beside the King and sit with him. A committee was

appointed to visit the King the next day at 11:30 a.m. Bishop Odd Hagen, Dr. Harold Roberts, Dr. Benson Perkins, Bishop Fred P. Corson, Mr. Ragnar Horn, and Clark were to call on him.

A Visit to the King

The committee which had been appointed to go to see the King went the next morning. There were two Norwegians, Bishop Hagen and Mr. Horn, who were given medals reserved for Norwegians only. "The King wore a gray suit and dark striped shirt, tan and white shoes. He was very simple and informal, and I thought he showed he was informed about many things—race problems, foreign missions, Berlin, and so forth," wrote Clark.

The opening session of the Oslo Conference was held that evening, with the King attending, as planned. There was an overwhelming crowd of around 2,000. Clark conducted the American Ambassador and his wife, commenting, "He is a Negro, a career man, and his wife is white. He is a product of Boston University and has served in Rumania and other Iron Curtain countries. We sat with him next to the King. The King left during the last song. However, they were unable to get out."

The Conference proper began the next morning. There were nearly eighteen hundred people registered. The program was carried out as planned.

On August 18 *World Outlook* gave a dinner in honor of E. Benson Perkins and Clark. Eric Baker paid a tribute to Perkins and Bishop Moore spoke about Clark. Medallions were presented to Clark and Perkins by Miss Dorothy McConnell and Henry Sprinkle. Clark gives many details of the Conference, dealing with problems of housing and other things which always come to a person who has responsibility for a big gathering like that.

One of the big features of the Conference was the ecumenical service which was held at the Oslo Cathedral. There was a robed procession in and out of the church, and Dr. Visser t'Hooft spoke. Clark presented the representatives of the Evangelical United Brethren Church, the United Bible Society, and the World Council on Education. At one of the evening services, which was the occasion of Bishop Corson's service of recognition and induction, Clark was presented with an engraved citation and the North European Area presented him with a medal. The meeting closed with an Executive Committee meeting which set the dates for the next meeting for June 25-28, 1962, in England.

Another Milestone

The closing of the Conference marked another milestone for Elmer T. Clark, for at it he relinquished his secretaryship of the American Section of the World Methodist Council. In 1960 Lee F. Tuttle of

Winston-Salem, North Carolina, had been selected as Clark's successor. He was formally installed at the Oslo Conference, though he had begun on some of his duties two months earlier.

Thereafter, Elmer Clark was freed of the pressures of schedules —except of his own choosing.

XII. A TRAVELER FOR WORLD METHODISM

In the years following World War I, Elmer T. made twelve trips across the Atlantic. Mrs. Clark accompanied him on seven of these journeys. Over and over in his journal he records shopping trips which they took to purchase small mementos for their friends and especially for many of the children they knew and loved. Bright moments were created in many a child's life by the pretty picture postcards with brief handwritten messages which the Clarks sent from every corner of Europe. This section will sketch these trips in sequence, although several of them have already been mentioned in this account.

Clark was named a delegate to the European Methodist Uniting Conference in Copenhagen, Denmark, in 1939. He and Mrs. Clark and Bishop Arthur J. Moore visited several countries in Europe before going on to Denmark. In Berlin they went to a large synagogue where hundreds of Jews were milling about a large bulletin board. On that board were the names of people who had spare rooms which they would make available to Jews who had been turned out of their homes. Recognizing the Americans, the Jews crowded around them, asking for help in emigrating to South America. The Jews said they were afraid they would be murdered.

Appropriating a Poster

On the streets in Berlin were posters with a picture of President Franklin D. Roosevelt and bearing the inscription, "The Modern Moses, Leading the Jews to the Promised Land." Desiring one of the posters, Elmer spotted one in a relatively inconspicuous location, loosened it a little as he walked by it several times, and then pulled it down quickly, rolled it up, hid it under his coat, and took it to the hotel. That poster was only one of the interesting items which he brought home from Europe over the years.

The Uniting Conference at the large Jerusalem Church in Copenhagen was an outstanding meeting, crowded to capacity at each session. Twenty-two nations were represented at Copenhagen. The large assembly sang "A Mighty Fortress Is Our God," each in his own tongue, and then within a few weeks they were divided by war. However, some of those who attended the Conference continued to offer prayers for each other, and after the war they renewed the friendships and experiences shared at Copenhagen.

While the Clarks were in Paris word came that Hitler had marched into Poland. It was realized that Great Britain would declare war, and hundreds of people were clamoring to get on the ship at Cherbourg, the U.S.S. *Washington,* on which the Clarks had booked passage. More than 1,000 refugees crowded the ship, among them members of the Roosevelt family.

Celebrating Another Anniversary

In 1948 Elmer T. crossed the Atlantic again as a delegate to the Assembly of the World Council of Churches at Amsterdam. Mrs. Clark accompanied him as an official photographer for *World Outlook*. They went first to London and stayed at the Savoy Hotel. Bishop Ivan Lee Holt was also in London, and the Clarks invited him to their hotel room to help celebrate their twenty-fifth wedding anniversary. Clark said, "We had taken a large package of food because of the shortage in England, and this we ate, using our fingers for forks and the soap dishes for plates."

Following the Amsterdam meeting, the Clarks went to Prague to inspect missions which had been founded by the Methodist Episcopal Church, South at the close of World War I. They found conditions grim; the political situation had greatly handicapped the work of the church. We have noted earlier some details of what they saw in Prague.

The Eighth Ecumenical Methodist Conference met at Oxford, England, in 1951, and Clark and Bishop Holt led in arranging the program and in making travel arrangements for the more than 200 Americans who attended. Dr. and Mrs. Clark sailed on the *Queen Elizabeth*, and on the boat they met Spencer Tracy, the movie star. They traveled over Europe prior to the Conference, and while in Paris Clark called on General Dwight D. Eisenhower, commander of the North Atlantic Treaty Alliance forces, whom he had known at Columbia University. On arriving in London, Cook's travel agency placed the Clarks in a suite at 8 Park Street, Mayfair, the government's guest house for distinguished visitors.

During one of the public meetings of the conference in Oxford, the distinguished British clergyman, J. Scott Lidgett, spoke at a service honoring John and Charles Wesley. Lidgett was ninety-seven years old. A physician, Dr. Arthur Hill, sat near him on the platform. At the conclusion of his address, Lidgett collapsed and was carried from the auditorium in a chair. When he revived he said to Dr. Hill, "Good preaching always takes something out of one!"

A reorganization of the Ecumenical Methodist Conference was effected at Oxford. Twenty-four sections were formed and eight standing committees were chosen. The name was changed to the World Methodist Council. Bishop Ivan Lee Holt was elected president, and Elmer T. Clark and E. Benson Perkins were named secretaries for the United States and England, respectively. The Oxford Conference also initiated the exchange program whereby some American and British Methodist preachers exchange pulpits every year. This program is still carried on by the Council.

Invitation to Junaluska

The Executive Committee of the World Methodist Council met at Birmingham, England, in 1952, and accepted an invitation to hold the next World Methodist Conference at Lake Junaluska in 1956. Also, it voted to establish permanent headquarters at Lake Junaluska and asked the American officers and members to raise money for the erection of a headquarters building.

In 1953 the executive committee met again at Birmingham, England, and Clark was accompanied on this trip by Bishop Holt and Ludd M. Spivey, then president of Florida Southern College.

In 1954 Bishop Holt, Elmer T., and J. Manning Potts went as fraternal delegates to the Provincial Advisory Council of the British Methodist Church in the West Indies.

The Salisbury Paintings

Dr. and Mrs. Clark sailed on the *Queen Elizabeth* in May, 1955, with the Edwin L. Joneses and the Andrew H. Phelpses to attend the World Methodist Council Executive meeting in Belfast, Ireland. Traveling via London, Clark sat three times on successive days for the artist, Frank O. Salisbury, who had agreed to paint the portraits of the first officers of the World Methodist Council elected at Oxford in 1951. Elmer was naturally pleased at this for he had high regard for Mr. Salisbury, both as a man and as an artist. He wrote in his memoirs:

"He [Salisbury] had painted the portraits of five Presidents of the United States and several members of the British royal families, including King George, Queen Mary, Queen Elizabeth II, and Princess Margaret. In order to secure portraits of all the first officers of the World Methodist Council elected at Oxford in 1951, Bishop Holt and Mr. Edwin L. Jones agreed to sit for Salisbury, as did Dr. Harold Roberts and E. Benson Perkins. I borrowed a robe from Dr. W. E. Sangster for my portrait."

Actually, Clark and Salisbury had already had close association. Clark wrote in 1954: "Late in October I was informed by Mr. Salisbury, the London artist, that the Queen Mother Elizabeth was taking him with her to New York where she was to present Salisbury's portrait of King George VI to the American people. He invited me to meet them in New York and of course I accepted. I also arranged to have Florida Southern College confer the Doctor of Laws degree on Mr. Salisbury in London later in the year."

Following the portrait painting, the Clarks toured Europe, sailing home on the *United States.* The Salisbury portraits were put on board the ship at Southampton.

Dr. and Mrs. Clark and Mrs. Vida Duncan, Dr. Clark's sister, sailed on the *Queen Mary,* June 19, 1957. As always, Elmer T. was

interested in the other passengers. This time Audrey Hepburn and Joan Fontaine were aboard. In London the Clarks went to see Mr. Salisbury, the artist, and he showed them the portraits of Thomas Coke and Susanna Wesley, which they were to bring to the United States.

The Restoration at Epworth Rectory.

The World Methodist Council had generously assisted with the restoration of the Old Epworth Rectory, and on June 29, 1957, it was formally opened. There was a robed procession to the Rectory, along with a program at the Parish Church. The speakers stood on the tomb of Samuel Wesley, just as his son John had done when he was refused permission to preach in the church in 1742. Elmer T. recorded in his journal, as we have already noted, "It was one of the most thrilling days I ever spent and nobody who was there will ever forget it."

Following the meeting of the World Executive Committee in London, the Clarks toured several countries in Europe. In Rome they visited the Vatican and with a large crowd stood in the courtyard to receive a blessing from the Pope. After the crowd dispersed, Clark found that his wallet had been lifted from his pocket. Some weeks following his return home he received the wallet from the U. S. Embassy in Rome. It had been turned in by the Roman postal service. The money was gone but the papers which he carried in it were intact.

Elmer T. traveled with his old friend, Ludd M. Spivey, in 1958. He went with other officials to the Asbury Cottage at West Bromwich, England, and discussed plans for restoring Francis Asbury's birthplace. Clark then went to Freudenstadt, Germany, for the meeting of the Executive Committee of the World Methodist Council. At this session Charles C. Parlin spoke on the progress of the proposed union with the Evangelical United Brethren Church. After visiting Stuttgart several members of the Executive Committee went to the World's Fair at Brussels, a great attraction in Europe at the time.

Mrs. Holt's Death in Brussels.

Upon arriving at his hotel in Brussels, Clark received a call from Bishop Ivan Lee Holt, saying that Mrs. Holt had suffered a heart attack on the plane and was being brought to the hotel in an ambulance. Elmer was especially close to the Holts. As we have noted, Elmer and Ivan Lee were together as young preachers in St. Louis in 1909. Their paths had crossed from time to time, but over many years they were thrown together frequently because of being involved in similar aspects of Methodist church life. After the death of Bishop Holt's first wife, he became engaged to Mrs. Starr Carrithers

of Winder, Georgia, at the Clark home in 1949. Dr. and Mrs. Clark accompanied them to Washington, D. C., where the engagement was announced at a luncheon given by Vice President Alben W. Barkley. Bishop Holt and Dr. Albea Godbold had officiated at the wedding of the Vice President a short time before at St. John's Church, St. Louis. On March 27, 1950, Ralph W. Sockman, Samuel McRae Cavert, and Clark performed the wedding ceremony for Bishop Holt and Mrs. Carrithers at the home of her daughter in Greenwich, Connecticut.

Clark thus hurried to the Holt's room, and found there a doctor and a nurse from the airlines. They said a few days rest would be necessary for Mrs. Holt. However, she had another attack within a short while, and Bishop Holt began making plans to take her home.

Clark went out to try to arrange plane reservations for them, and on his return to the hotel he was told that Mrs. Holt was dead. He stayed with the Bishop and assisted with arrangements for having the body flown to America.

Then Clark and Spivey went to Copenhagen to attend the centennial celebration of Danish Methodism. Bishop Eugene M. Frank of St. Louis delivered the sermon at the large Jerusalem Church for the opening session. This was the same church in which the Uniting Conference of European Methodism had convened in 1939, and which Clark attended as a delegate.

The Last Trips.

Elmer T. and Edwin L. Jones attended the meeting of the World Confessional organizations in Geneva in November 1959. Because of bad weather they arrived one day late, but Clark presented a report from the World Methodist Council Executive Committee. They went from Zurich to Copenhagen and then to Oslo to meet with Ragnar Horn, an outstanding lawyer, member of the City Council, conference lay leader, and chairman of the Oslo Committee for the World Methodist Conference which was to meet there in 1961.

In 1960 Clark attended the meeting of the World Executive Committee in Zurich, Switzerland. Of course, this session was devoted almost entirely to plans for the World Methodist Conference of 1961.

On August 10, 1961, Dr. and Mrs. Clark, Mr. and Mrs. W. Hugh Massie, and Mr. and Mrs. Edwin L. Jones sailed on the *Queen Elizabeth* for England. We have already seen in detail how this meeting was carried on, and Clark's significant leadership in it.

Elmer T.'s last trip to Europe was in the summer of 1963. He and Mrs. Clark sailed on the *Queen Elizabeth,* disembarked at Cher-

bourg, and went on the train to Paris. At the hotel they found Bishop and Mrs. W. Angie Smith. From France they went to Geneva, and from there they traveled with Bishop and Mrs. Paul N. Garber to Stuttgart for the meeting of the Executive Committee of the World Methodist Council. After the meeting and trip through the Black Forest, the Clarks went back to London. At the Epworth Press they had a meeting concerning the *Dictionary of World Methodism,* and Clark pointed out that he had no secretarial help and that he had turned the work over to Bishop Nall. The Clarks then went to Dublin, accompanied by Mrs. J. J. Perkins, and spent several days touring Ireland before returning to the United States.

We have no estimate of the number of miles Elmer T. Clark traveled in the interest of the various church activities to which he was assigned. But it was a tremendous number. In his introduction to *The Journal and Letters of Francis Asbury,* he refers to the famous saying of Asbury, "Live or die, I must ride." One feels that some of this same spirit may have been in Elmer T. Clark.

XIII. THE CLOSING YEARS

During the winter of 1962 Elmer T. Clark was concerned with the routine of his office, plus the various historical projects with which he was involved. He was greatly concerned in getting writers for the new Dictionary (or Encyclopedia) of World Methodism, which he hoped to get going, and he was writing some articles himself.

The meeting of the Executive Committee of the Historical Association was held in St. Louis on April 12. At this meeting Dr. Albea Godbold of St. Louis was elected the Executive Secretary, to succeed Clark.

Clark's diary for June 1 says, "I wrote a little in my memoir manuscript about experiences in England, France, Italy, and Ireland in World War I, my first trip." The next day he records that he began reading about the loss of Vanderbilt University to the Church. He was also working on the Dictionary and says that he received nine articles on the Wesley family from Maldwyn Edwards of England.

On September 1, 1962, Clark included in his diary a statement that Frank O. Salisbury had died at age eighty-seven. This meant the loss of a good friend of many years standing.

Still Concerned for History.

At the end of 1962 Clark was still concerned about historical matters. He went to St. Louis and attended the meeting dealing with the quadrennial emphases. He made a statement about the 200th anniversary of Methodism in America, and he also went to the meeting of the Council of Secretaries and spoke on the anniversary.

In early 1963 he noted that he was working with Dictionary articles and was at the same time working on a small volume of Lake Junaluska history, which was later published. He was also busy with the quarterly periodical, *Methodist History*, and in April he agreed to take on the writing of a history for the Western North Carolina Conference.

A Dinner in Appreciation

On April 23, 1963, Elmer Clark was honored at a dinner in Philadelphia, sponsored by the Executive Committee of the Association of Methodist Historical Societies. His long-time friend, Bishop Holt, was the speaker. At each plate was a beautiful program of eight pages, which contained Clark's picture and a sketch of his life. He was presented with an embossed citation.

Clark was in Nashville on April 30 for a meeting of the Coordinating Council. It had become necessary to get the approval of that group for publishing *Methodist History*. Bishop Nall, Elmer Clark, and Manning Potts went before the Council to make a case for the magazine. The matter was referred to a committee which later

gave the Association the permission to publish the periodical.

The Southeastern Jurisdictional Historical Association met at Lambuth Inn, Lake Junaluska, on Tuesday, July 2, 1963. That night Bishop Garber spoke, using a paper for which he and Clark had gathered material years before during the Duke summer school days. The meeting was concerned with researching and writing historical papers and Clark was interested in the subject.

The Last History

In the next three years Elmer T. Clark finished the manuscript for the *History of Methodism in Western North Carolina,* and did other writing on his own initiative. He and Mrs. Clark lived in their home at Lake Junaluska, but spent the cold winter months in Birmingham, Alabama.

Elmer died eleven days short of his eightieth birthday in Birmingham, on August 29, 1966. The funeral service was held in West End Methodist Church, Nashville, Tennessee, on September 1, with Bishop H. Ellis Finger, Jr. of the Nashville Area, delivering the message. Interment was in Woodlawn Memorial Park, Nashville.

XIV. THE MEASURE OF THE MAN

These pages have provided a brief appreciative account of the life and work of Elmer Talmage Clark. In summary, we may say that he was a remarkable editor and author, as indicated by the files of the *World Outlook* and by a large number of books, pamphlets, and reports which came from his pen. A facile writer, he turned out books and articles with ease. His style was graphic, terse, and illustrative. Responding to sudden requests, he at times produced finished articles and books within brief periods of time.

Elmer Clark had an appreciation of the value of photography in church publications. He was a pioneer in the use of pictures in connection with religious journalism. Having a colorful imagination himself, he used photographic color with great effect in the *World Outlook* and other publications. His *An Album of Methodist History* is a classic of its kind.

Clark was an able Methodist historian. He knew Methodist history, and by illustrating it he made it popular. Among his contemporaries a few may have ranked as more profound scholars in the field, but because of his capacity to illustrate and popularize, he made a great contribution to Methodist history. He was a discriminating collector of Wesleyana and Methodistica, as shown by the valuable historical library and the significant museum pieces in the World Methodist Building at Lake Junaluska.

As a man who knew how to organize, to promote, to put structure together, and to make it work, Elmer Clark was one of the main architects of the World Methodist Council and of the Association of Methodist Historical Societies. He had dreams and visions, and at the same time he was a pragmatist who could turn dreams and visions into reality. The Memorial Chapel at Lake Junaluska and the World Methodist Building with its contents are Elmer Clark's handiwork and they are his monuments.

Bishop Finger's Tribute.

Many will readily join in the tribute and evaluation of Elmer T. Clark as given by Bishop H. Ellis Finger, Jr., at the funeral service in Nashville:

"With consummate skill he brought together in proper balance a deep appreciation of the past with a prophetic concept of the present urgencies and future promises . . . His church called him to perform a diverse ministry and he did it as a masterful craftsman and as a humble servant. . . .

"He not only traveled across the earth; he was also on the move with ideas, proposals, and challenges, hoping the church would seize its opportunities and realize some further fine hours . . . He saw the church from a broad and valid perspective, and he desired that all men would see the truth of God and of God's people, and seeing it, be captured by it, and become joyously committed to it."

Dear Subscriber:

We are pleased to send you this Memorial Edition without cost as the fifth issue of Volume Nine, Methodist History. May it help to unfold for you the great contribution that Dr. Elmer T. Clark made to his beloved Church.

If you wish to obtain additional copies for personal distribution, you may purchase the same from the Commission on Archives and History, Lake Junaluska, North Carolina 28745, at $1.50 each.

John H. Ness, Jr.
Editor

Mrs. Louise Queen
Editorial Assistant

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